

# ROSICRUCIAN

## DIGEST

DECEMBER, 1952 - 30c per copy

### Christmas— Its Meanings

Customs that became  
sacred traditions.



### Mystical Signatures In Art

How sounds and forms  
relate their harmony.



### Intuition and Religion

The universe speaks  
through man.



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- *Mysticism*
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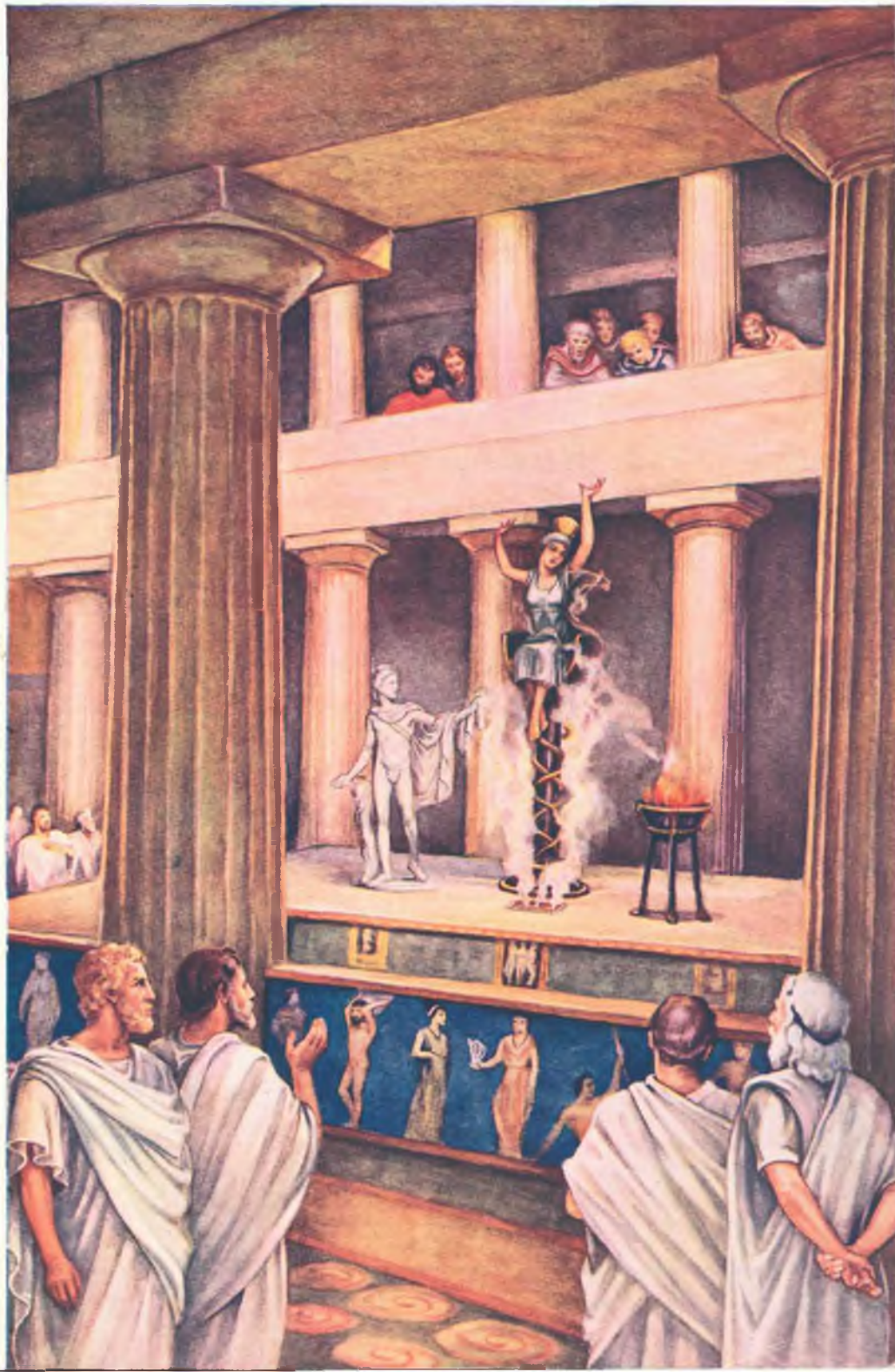
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The Standard  
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**ROSICRUCIAN SUPPLY BUREAU**  
SAN JOSE, CALIFORNIA, U. S. A.

(Each month this page is devoted to the  
exhibition of student supplies.)





### A FOUNTAIN OF TRUTH

Beneath this beautiful baptismal font in a great cathedral overlooking the Rhine in Basel, Switzerland, lie the remains of Desiderius Erasmus. Born in 1466 (?), he became the greatest humanist of the Renaissance. He did much to make the classics available to the people at large. His greatest work was the re-translation of the New Testament direct from the Greek. Publishing the Greek and Latin texts together, he showed his good faith and likewise revealed, to the embarrassment of the prelates, many errors in the previous Bible. On the wall to the right is a plaque to his memory.

*(Photo by AMORC)*

# IN THE *Pursuit of Happiness . . .*

most often it is the simple things that provide lasting pleasure. In the mad rush through life to attain certain goals that glitter or lie in distant realms, we trample pleasures close to us, *their* sterling qualities overlooked. Such things, accepted but too often underestimated, are the *good will* of our neighbors and the *peace* and *security* of our homes. They are the backdrop against which the drama of our daily lives unfolds.

Neither must one forget the incalculable asset of having a loyal friend. In such terms as these, the *Staff of the Rosicrucian Order* are indeed blessed with good fortune, for we look upon our host of members and subscribers throughout the world as *our friends*. To each and every one of these we extend our sincere wishes for a

## Merry Christmas





# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXX

DECEMBER, 1952

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# THE THOUGHT OF THE MONTH

## CHRISTMAS—ITS MEANINGS

By THE IMPERATOR



**C**HRISTMAS has several meanings. The origin and significance of some of these meanings remain unknown to many people. An understanding of these meanings can cause the day to provide a far greater satisfaction for all those persons whose lives are touched in many ways by the event of Christmas.

For practical purposes, we can divide the meanings of Christmas into three general categories: the *historical aspect*; the *customs*; and the *idealism* of Christmas. In each of these divisions, we shall consider briefly the most evident and significant points.

In the first division of the meanings, the *historical consideration*, we shall begin with Jesus Christ. In all of these three divisions, Jesus, of course, is the central idea, the nucleus, we may say, of the Christmas celebration. The word *Christ* is commonly associated with Jesus, to particularly designate him. It constitutes a title. The immediate derivation of the word *Christ* is from the Latin, *Christus*. This, in turn, is from the Septuagint—that is, the Greek translation from the ancient Hebrew. In Hebrew, *Christ* means *Mahsia* or, as we say, *Messiah*. The literal meaning of *Mahsia* or *Messiah* is "The Anointed." The custom of anointing, used by the Hebrews, was actually an inheritance from their forebears, particularly the ancient Egyptians and Babylonians. It was thought that the oil used in the anointing in some way endowed the individual with spiritual properties, that the rite of anointment imparted unique virtues to the anointed one. The anointment was usually

accompanied with liturgies and prayers. The whole really constituted a symbolic act of divine infusion. It signified that the individual by means of the ceremony was having a divine mantle, power and wisdom descend upon him. All those who were thus anointed became priests. At least they were considered as intermediaries between man and his god.

The anointed ones, or *Messiahs*, were anticipated as rulers, either to lead men in actual battle against their oppressors or to be saviors in a spiritual or moral sense. Men looked to their coming to be liberated from distress, mental and physical, to find salvation under their guidance. The Hebrew prophets, long before the era of Jesus, spoke of the coming king or of such a *Messiah*. One of the first to speak of a *Messiah* was the prophet Isaiah. It was said that this Christ, this particular *Messiah*, would gird his loins with righteousness, that he would not engage in war or conquest, and that he would be spoken of as the "Constant Father" and as "The Prince of Peace."

Even Assurbanipal, the renowned Assyrian king, considered himself a *Christus*. It was during his era that the greatest library of the ancient world was constructed. He said: "I was born in the midst of mountains which no man knoweth—Thou Ishtar—hast brought me forth—from mountains hast called me to shepherd thy people." The Assyrian king believed that the Goddess Ishtar, the Goddess of Love, had created him to become the savior of his people and to place them in the position of dominance; thus they did attain in the ancient world.

During the despotic reign of Herod,

King of Judaea, the Jews in particular sought a personal Messiah, one who would free them from the oppression and abuse to which they were subject. This Christ, to whose arrival they looked forward, was to be "a deliverer of the house of David." In fact, the entire populace of Jerusalem, upon Jesus' entrance into that city, hailed him as the particular Messiah who had long been expected. It was perhaps significant that the very manner in which Jesus rode into Jerusalem and the other details in connection with his arrival conformed to the traditional prediction of the way in which Messiahs would enter to liberate the people.

### **Virgin Birth**

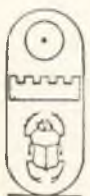
Another link in the historical meaning of Christmas is the topic of the virgin birth of Jesus. There are extant many tales, myths, and legends of wondrous and mysterious births. In the majority of these accounts, the mother is said to have been the bride of a deity, a god or some supernatural being, by whom she conceived. In still other instances the mother is related to have conceived by the touch of some celestial being of light or because she bathed in sacred waters or, again, because of swallowing a strangely-colored or oddly-shaped pebble. However, numerous other examples of claimed virgin birth parallel, to a great extent, the account of the birth of Jesus. All these tales preceded the time of Jesus. For example, there is the birth of Zoroaster, the first founder of an organized religion, which occurred one thousand years before the time of Jesus.

The later followers of Gautama Buddha related many strange tales, purporting to explain the manner of his birth. The collection of these tales, known as the *Jataka*, constitutes a compilation of classical Buddhist literature. These accounts, however, do not actually appear in the Pali teachings of Buddha. He never taught them; they were not part of his original sayings. Out of veneration for Gautama Buddha, as the generations passed the Bhikkhus or Buddhist monks, of the lamaseries, exaggerated incidents of the past and related them to the life of Buddha in order to exalt him and to make him appear distinct from other men in every

connection. Such practice is customary among other religious sects that desire to venerate leaders by surrounding them with legends of fantastic feats.

It must not be forgotten that Jesus had actual flesh brothers and sisters who, from all accounts, had quite a natural birth. He had four brothers, and married sisters, at the time he was baptized by John. There has been considerable controversy among theological scholars and others with respect to the virgin birth of Jesus. The exegetical or Biblical authorities have pointed out that the narration of the nativity appears only in the Gospels of Matthew and Luke. In fact, even the Apostle Paul never, in the writings attributed to him, refers to the virgin birth of Jesus as such. He does imply, however, that Jesus had a miraculously different kind of birth which distinguishes him from other men. The important element is not whether Jesus was born of a virgin in the literal sense as we think of it. It is far more important that we realize that he was the incarnation of Divine Spirit, that perhaps to a greater extent than any other human being he was imbued with *spiritual consciousness*. From the mystical conception, all men and all women are the incarnation of the spiritual or divine being.

Another link in the historical chain of Christmas or the first division of its meanings is that concerning the doctrine that Jesus was the *Son of God*. Was such sonship claimed only of Jesus and no other man, as most Christians believe? It is interesting to note that many centuries before his time, in the ancient city of Egypt known as Heliopolis and dedicated to the sun-god Ra, the priests declared that Khufu was the bodily son of the god Ra. Khufu, whom the Greeks later called *Cheops*, was the builder of the Great Pyramid of Gizeh. Subsequently, each Pharaoh was proclaimed to be the bodily son of the eternal sun-god. Among the ancient Hebrews, Israel itself was conceived as God's son. We find in Exodus, Chapter 4:22: "Isra-el is my son, *even* my first-born." Herein, then, we find a land as being declared a son of God. Whether Jesus is a son of God or *the* Son of God has been a polemic question among theologians and those interested in the





historical aspects of Christ's life for centuries. Was he just one of a number of spiritually endowed teachers or was he alone of all men the closest to Divinity? Since Jesus, according to Biblical accounts, is said to have had a unique birth, it seemed appropriate to the later theologians to assign him a unique sonship as well, a relationship unlike that of any other mortal.

#### ***Star of the East***

What of the mysterious Star of the East? How does the star relate to the historical aspect of Christmas and to the life of Jesus? It may be surprising to many to learn that the sudden rising of a star in the east is not a strange phenomenon, and that it occurred long before the time of Jesus and has reoccurred many times since. Astronomically, such stars are known as *heliacal* stars. They are the ones which are seen to rise in the heavens just before sunrise. They are not visible to an observer in the day or in the night. The ancient Egyptians especially observed the heliacal rise of Sirius, the brightest of all the fixed stars. These wise men of antiquity estimated the interval between one rising of Sirius and another as being a little over three hundred sixty-five days or approximately one year.

Reference to this phenomenon of the heliacal star may be found as early as eighteen hundred eighty years before the time of Jesus. In all probability, with further archaeological excavation, we may come upon inscriptions which show that the phenomenon of the heliacal star was known to men even at an earlier time than that. Whenever such stars seem to suddenly appear in the heavens, they evoke considerable speculation on the part of the superstitiously minded. They were often thought to portend some great miraculous event or to augur some calamity that was to befall mankind.

What causes the phenomenon of heliacal stars? Is there a supernatural cause or some definitely empirical physical reason? They are stars which are situated on the sun's meridian, on the same plane as the sun, for a brief time. As a result, during the time they are on the sun's meridian, the beams of the sun submerge the weaker light of the

star. Just after sunset or just before sunrise the star then suddenly becomes visible because the meridian of the sun has passed beyond.

The ancient Egyptians often oriented their temples by means of such heliacal stars. They would note the star's position at sunrise and then the ancient architect would construct the hypostyle of the temple accordingly. Thus, when the star would periodically arise, it would appear off one end of the colonnaded hall, the hypostyle, as viewed from the opposite end when one gazed toward the east. Each year a priest would observe the phenomenon of the rising star, as it seemed to appear in the center of the long hypostyle and then, with due ceremony, he would prognosticate events. Actually such predictions were more often of an astrological nature, determining the relation of the heliacal star to other planets and the significance of the event. These priests did not attach a supernatural influence to the star itself.

#### ***The Magi, a Secret Fraternity***

The tale of the Magi, or wise men, also has a very definite place in the historical meaning of Christmas. The early Magi were Medes who were the predecessors of the Persians. They were sages learned in many of the things of their day, and lived centuries before the time of Jesus. As sages, the Magi were not necessarily priests at first nor concerned just with religious rites and ceremonies. They were those who were gifted in magic. In antiquity magic meant understanding of the laws of nature. The early Magi were those who, to a great extent, could be called the scientists of their day. They made a study of natural phenomena and learned their causes and effects, and how to apply the laws to man's betterment. The Magi, therefore, were gifted in healing. Many miracles in healing were attributed to their knowledge of natural laws. They were also wise in astronomy, astrology, mathematics, and they were thoroughly familiar with the prevailing philosophy of the period.

The Medes, and later the Persians, were an offspring of the Aryans who, in turn, were a division of the great white race. The great white race was a series of tribes that stretched across



Europe from the Atlantic to the great plains of the Caspian Sea. Eventually they consolidated, then again divided, one division entering into what is now Iran, from which the word *Aryan* comes. This word, in turn, means noble birth. The other division of the Aryans passed down into the Indus Valley; they are the forebears of the present Indians. The very name *Magi* is probably of Aryan origin.

The fame of the Magi spread. Reports of their deeds and accomplishments were carried throughout the ancient world. They were particularly renowned as prophets and as the most reliable interpreters of dreams. They eventually formed themselves into a fraternity, *a secret group*, for the purpose of preserving the wisdom they had accumulated and which was passed from one to another by word of mouth. Each person had to prove his qualifications in order to become one of their sect. Then, they began to exercise a very strong political influence as religious counselors and advisers. As a religio-political group, they were as important in their day, in influencing the decisions of rulers and even of governments, as the Jesuits of today. These Magi, through the centuries, studied the heliacal stars. The three particular Magi referred to in the Bible undoubtedly made an astrological interpretation to form their famous prediction.

#### ***Customs, Pagan or Christian***

The second division of general meanings of Christmas concerns its *customs*. How did December 25 come to be selected as Christmas? Was Jesus actually born on that date? The observance of December 25 as the date of the nativity of Jesus had its origin in Rome, but four centuries after his birth. Before that time or for nearly four hundred years, the celebration of Christmas was on *January 6*, the date of the Epiphany Feast. It was the occasion of the commemoration, not of the birth of Jesus, but actually the visit of the Magi to Bethlehem. The celebration of the nativity is of much later origin than is that of the resurrection. For a considerable time there was a festival for the resurrection and none for the nativity.

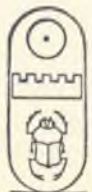
Pope Liberius of Rome (353-4) final-

ly discarded the date of January 6 in favor of December 25. According to the Roman calendar the winter solstice began on December 25. Consequently, it was deemed most appropriate to relate Jesus' nativity to the phenomenon of the sun and the beginning of winter, an occasion long recognized by people. The day was also called *the sun of righteousness*. About December 25 there too was celebrated the nativity of the Assyrian sun-god, who was the perpetuation of the much earlier Persian god Mithra, the god of light. For several centuries this date and celebration was one of importance. The setting of December 25 for the nativity of Jesus seemed to emphasize to the populace that he was born as the son of a god because of the relation of the day to the nativity of Mithra.

The date of December 25, when it was finally decided upon by the early Christian theologians, was not universally accepted throughout the Christian world. It is interesting to note that the Eastern Church, which was a rival of Rome and had its see in Constantinople and also in Antioch, did not accept the date of December 25 until considerably later. March 25 to 28, around the time of the vernal equinox and the beginning of spring, had also been declared as the date of the nativity. The reason for selection of this particular time was that spring is the rebirth of nature, the awakening of life. There were various philosophical arguments put forth to support the March date. Some even declared that the date in March was the one of the conception of Jesus and should be honored instead of the date of his birth.

The fact remains that the *Roman Church* was most anxious to detract the attention of the populace from the well-established pagan customs which took place on or about December 25. As we have said, this date was celebrated in honor of Mithra, the god of Light. It was also the occasion of the feast of Sol Invictus. Consequently, it was thought advisable to hold the Christmas festivities upon the same date. Psychologically, it provided in the mind of the people a kind of relationship between Jesus and the sun, and the phenomenon of the sun has always been

(Continued on Page 451)



# Mystical Signatures in Art

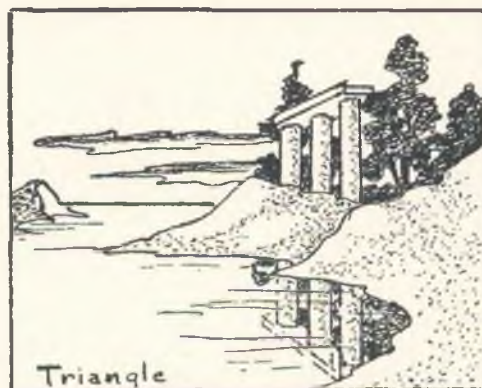
By ALICE STICKLES, F.R.C.



ONE of the most hauntingly beautiful pictures of all time is the Ave Maria number from Walt Disney's tone-color extravaganza, *Fantasia*. How was this unearthly beauty accomplished? By the restful, twilight colors? or by the religious quality of the music? By the glimmering torches carried by the pilgrim procession? or by the interlacing branches of the tall-trunked trees simulating the Gothic arches of an immense cathedral? All these shared in giving the picture its emotional appeal. There was, however, another contributing factor.

If the Disney artists knowingly used the law of the triangle (the duality) in the mechanics of their work, we do not know, but use it they did, and so very effectively. This is the explanation: The upright tree trunks produce dozens of perpendicular lines, and their repetition, as reflections in the pool, doubles their effectiveness. *Vertical* lines in all forms of art are *masculine*. For a feeling of exaltation and power, look at the works of man and nature in the perpendicular—trees, cliffs, pillars, and skyscrapers, or anything that reaches for the sky.

Carrying on the analysis, we find several horizontal lines in the picture, as the shore line of the pool, streaks of mist hovering among the trees and their reflections in the water. These contrasting *horizontal* lines are *feminine*. For the mood of tranquility, look at the works of God in the horizontal—broad valleys, quiet water, gently rolling farm lands, prairies and earth-hugging clouds. These two sets of lines are creative. In proximity in a picture they give it dramatic power and subdued activity or stress.



"That picture does something to me," remarked a woman standing before a show window displaying an arrangement of paintings, drawings, and prints. She ignored the ink drawings of ramshackle houses clinging rakishly to the side of Telegraph Hill and the pastels of ballerinas in their thistledown skirts. What caught her attention was a water color in which horizontal lines of a lazy lagoon were challenged by the vertical lines of several white pillars standing in the ruins of a Greek temple—positive meeting negative, the dynamic challenging the quiescent and masculine approaching feminine.

"But," you ask, "what is the law of the triangle? How does it work?" Here is a simple explanation: One side represents an active force; the other is a passive element. The third side is the result of these two forces acting upon each other. In the picture were two opposing sets of lines. The third side of the triangle was the emotional response in the woman which caused her to say, "That picture does something to me." The purpose or mission of the picture had been accomplished.

Here is another simple example of the triangle at work. Let the dynamic, active force be represented by a concert pianist. Without an instrument he is helpless for he has nothing to act upon. His piano is passive; it can do nothing but await the touch of the musician's hand. Bring the two together and we have a concert, the created thing, the third side of the triangle.

Reflections in the graphic arts and in photography, as in nature herself, have a universal appeal. This is because a reflection shows us the microcosm-to-



macrocosm relationship, the small world acting as a counterpart of the greater world, and the son-to-father relationship between man and God.

I know a woman who is spellbound by reflections. "When I find trees and sky turned upside down in a little puddle," she says, "or a city inverted in its own wet pavements on a rainy night, I am completely fascinated. I am in a kind of trance. It seems to me that I am suspended between two worlds in which time and space have lost their meaning. Sometimes I must force myself to leave the scene and go about my business." Reflections are symbolized by two equilateral triangles, point to point, or interlaced, demonstrating the law, *As above, so below*.

### **The Circle and the Square**

Just as the triangle may give the basic structure to some pictures, the circle is used as the foundation of others. The circle is symbolic of unity and totality. It doesn't appear as anything so obvious as a wheel or sphere. The artist gives mere hints or suggestions of it to keep our eyes circling the picture and coming back to the center of interest. Amateur artists may make the error of putting a line or high light in such a place as to lead the eye and interest right out of the picture. In this case the picture "doesn't hang together" because the continuity of its implied circle has not been maintained.

Let us now consider the square as exemplified in art. When we say *square*, we do not mean the area enclosed by four lines meeting in four right angles. That figure is but the symbol of a formula which actually produces a

cube. Height multiplied by width, multiplied by depth, equals one solid having three dimensions. Let us set up a hypothetical figure three feet long, three feet wide, and three feet in thickness. The result is twenty-seven cubic feet of some substance having tangibility and strength. Thus the square becomes the symbol for something with which we can work and on which we can build.

Two dimensions only, length and width, are employed in premature art, in children's drawings, in laces, embroideries, filigrees, wall papers, and by the exponents of some schools of art who apply colors to a surface without any attempt at showing objects in perspective, or who ignore the use of light and shadow. All these may be catalogued under the head of two-dimensional art.

The next step is in the creation of the illusion of a third dimension. We look *at* a work of two dimensions but we look *into* a picture having the illusion of depth or distance. This illusion is accomplished by the device of showing objects in perspective and by using chiaroscuro. By this technique a road or a row of trees seems to recede into the distance and disappear over the horizon; or a flat, red disk becomes a big red apple through the use of high lights and shadows.

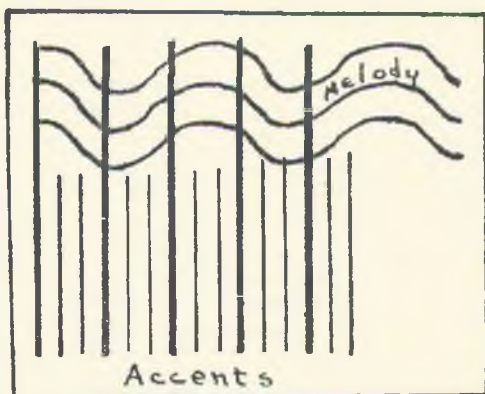
Finally, we have three-dimensional art requiring concrete three-dimensional media for expression—the law of the square in full force. The wood carver, the silversmith, the leather-craftsman, the artisan in plastics and moldables, and the sculptor cannot use two-dimensional surfaces for their work. The materials for their crafts must have thickness in addition to length and width. Angles and surfaces are not suggested by lines and colors as in a painting. Shadows and high lights are not applied with a pen or brush. The chiaroscuro is obtained by the play of real light rays upon the contours of the object of marble or clay or whatever material the workman is using. In short, the law of the square is applied to the most down-to-earth and tangible of all the arts.

Let us now take the art of music under observation. It is easy to identify



the law of duality, as signified by the triangle, if we learn to think of the melody of a composition as *feminine*, and the rhythm, with its accents, as *masculine*. The melody, or more passive element, seems to maintain a continuity of the initial idea or motif of the composition as it yearns toward the final embrace of the lost chord. This air or tune may be illustrated by several wavy, horizontal lines depicting the flow of the melody with its immediate harmonics like the voices in a choir.

These flowing lines are superimposed upon a background of plunging, vertical lines like the down-beat stroke of a conductor's baton. These strokes represent the chords which give the composition accents of force and aggressiveness.



Some kinds of music, and even some musical instruments, are more positive and forceful than others. Can you think of any form of music more masculine and dynamic than a Sousa march played by a military band? On the contrary, can you think of any piece of music more definitely feminine than Debussy's *Clair de Lune* played on a harp or by a string ensemble? The pulse of the rhythm is scarcely perceptible; the masculine quality is subordinated to the feminine.

Highly accented music with thunderous chords and soaring crescendos is found only in the music of the Western world. The music of the Orient is characterized by its predominating feminine or complacent quality. To the Oriental, his music is spiritual while that of the Occidental, with its throbbing pulse and half-tone scale, is harsh and materialistic.

Shridharani, in his book, *My India, My America*, tells of the shock he felt when he was first exposed to the accelerated tempos and heavy chords accenting our Western music. The Hindu snake-charmer hypnotizes his cobras by the spell of high-pitched, quavery music in quarter tones. It is a matter for speculation what would happen to snake and charmer if this plaintive, spiritual music was suddenly substituted by the crashing chords of a Beethoven symphony or the rousing syncopation of Gershwin jazz.

The dramatic and literary arts also bear the signature of the triangle. We are not referring to the popular triangle of hackneyed plots, but to the mystical triangle symbolizing the battle between two diametrically opposed forces. This conquest may be the romance of the lover seeking his mate; it may be the protagonist subduing his antagonist, the contest between good and evil; or it may be the struggle between *old* and *new* in customs, habits, morals, and relationships.

An example of this kind of contest is presented in the Bible story of Lot, who with his family, were fleeing from a city about to be destroyed (some outgrown ideology). Lot's wife stopped to look back toward Sodom and she became a statue of salt. Because she was salt instead of living flesh, one good rain would dissolve and wash her away. The story is a metaphorical way of saying that we, too, may find ourselves washed away or "washed up" if we become so rigid and crystallized in our concepts that we refuse to change and grow with the expanding world.

Man ever seeks to justify his own existence and to discover the verities and universals in his relation to the Divine scheme; but what is the scheme, the blueprint, in the mind of the Great Architect? How can man determine what has eternal value and meaning and what is ephemeral and fleeting?

Perhaps the artists and designers have discovered the secret of the ages and have given us hints of it in color, line, form, and balance. Can anyone deny that our great musicians have been attuned to the pulse and overtones of unheard music and have given us echoes of it in their immortal compo-



sitions? Every great poet and writer, the Walt Whitmans and the William Shakespeares, have all been great humanitarians. They have looked into the hearts of men, seeing there the reflec-

tions of their own yearnings and aspirations, and have said to their fellow men, "The Divine in me is seeking the Divine in you, and there I find the Key to the Kingdom of God."



## CHRISTMAS—ITS MEANINGS

(Continued from Page 447)

most impressive to man. Since the sun had been deified at times by the ancients, it seemed more plausible that Jesus might be the son of a god.

The Saturnalia was an old Roman holiday to commemorate the god Saturn. The holiday and feast of the Saturnalia occurred during the week of December 17 to 24. Many of the customs of the Saturnalia eventually became incorporated into our Christmas celebration. In fact, most of the customs and the manner of celebrating Christmas throughout the world are *not* of Christian origin. They are syncretic, that is, they have been borrowed from so-called pagan rites.

The merry customs of Christmas were a very important part of the Saturnalia. Schools were closed during that week; joy and mirth prevailed among the people. There was no punishment for minor crimes, no formal attire was required, and there were no class distinctions. Slaves and masters ate together, all classes exchanged gifts with one another. These gifts were mostly wax wafers. However, toy clay-dolls were given to the children and there was much throwing of confetti and a mimicry of the dress of traditional characters which added to the festivities and mirth of the period. Again we say that almost all of these customs, as you will note, were transferred to our Christmas celebration.

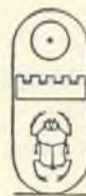
Some of the Christmas customs have been inherited from the northern Teutonic tribes. These tribes had a Yule feast which was primarily to celebrate the rite of the sun after forty long days of darkness. This Yule feast occurred, of course, in the land of the midnight sun. Since the Yule time occurred in the dead of the northern night, superstition abounded among the people. They thought that, during this long

period of darkness, demons prowled and evil spirits were about. Later on, however, when they became more enlightened, these demons were made into comic characters and the people would dress themselves in a manner to depict them. They wore masks with horns. They went about visiting each other, exchanging gifts and toys for children, and had merry suppers.

Germany, too, held great celebrations around the time of the winter solstice, the end of the old year and the beginning of the new.

Mistletoe was a revival of the old Celtic religious practices. It is related that the Celtic priests used branches of this particular plant when making a salutation to the rising sun or to the sun-god. Stonehenge on the Salisbury plains in England is said to have probably been constructed by the ancient Druids. The remnants of its monoliths may still be seen, forming a sort of colonnaded hall and, in particular, circular structures. It has been surmised that priests stood in those colonnaded halls (which were oriented toward the east) each holding a branch of mistletoe in his right hand above his head, greeting the rising sun.

Evergreen decorations, which add so much to the colorful aspect of Christmas, are an inheritance from Germany. They are not ancient; they are as recent as the 17th century. The Christmas tree, which is so prominent in our celebration and is the center of attraction, is perhaps an arborical inheritance. It probably stems from tree worship, which is a form of animism—a primitive religion. The animist believes that everything is alive, that it is possessed of a spirit, a kind of intelligence. The tree in particular was thought to be immortal, having roots deep in the ground and its top in the celestial realm. It is



for this reason that the Greeks had many sacred groves where, in an environment that represented the divine, they held their mystery rites, conferring initiations and the like. The Christmas tree may also be related to the Yule log which was an early form of Teutonic stump worship, the stump being bedecked with religious regalia.

Perhaps the most popular symbol of the spirit of merriment that prevails at Christmas is Santa Claus. He is a tradition based upon the culture of Saint Nicholas. Nicholas was a bishop of the city of Myra in Asia Minor. He was persecuted, arrested, and tormented for years. As a martyr he acquired a large following. They attributed many feats to him to impress his importance upon the world. Among many things they said that Saint Nicholas had bestowed dowries on the impoverished peasants' daughters so they could get married. They further declared that this was done in secret. Then, later, it was alleged that Saint Nicholas gave gifts secretly on the eve of Saint Nicholas' Day. He was said to be a protector of children. In fact, statues, which may be seen in various parts of Europe, show children clinging to his robes. The actual words *Santa Claus* are an American corruption of the Dutch, *San Nicolaas*, the early Dutch settlers having brought the tradition to the New World.

### **Idealism**

The final division of the meanings of Christmas deals with its *idealism*. There can be no religious teacher or any religious or spiritual teachings which will be, in every respect, universally accepted by all men. The intelligence of people, their associations, their training and their environment, cause them to vary considerably in their views and in their acceptance of things. Each individual derives a different interpretation from his particular experiences in accordance with the level of his consciousness, his ability to comprehend and apperceive. However, in each person's immediate world there is some personage, whom he knows personally or has heard or read about, and some way of life which to him seem to correspond to his personal ideals. We all know that there is someone or some sort

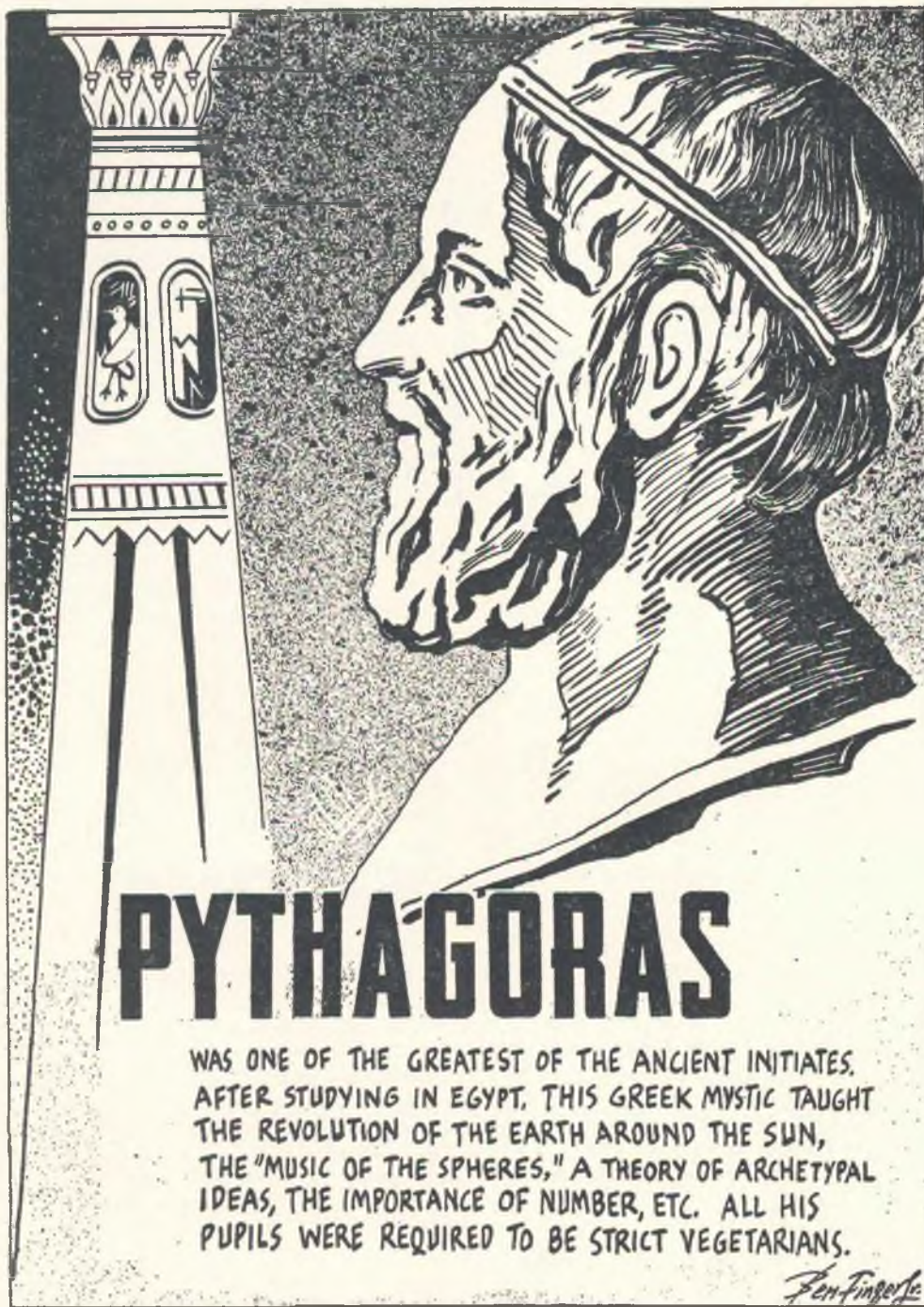
of life which to us is representative of what we hold to be the best and finest.

However, what one person holds to be a truth, or even a miracle, to others may not seem so. Some consider various sacred beliefs of others not as realities but as fantasies. Such persons do not necessarily intend to be sacrilegious or atheistic—what others venerate is just not commensurate with their consciousness of the spiritual. It is said that beauty is in the eyes of the beholder. So, too, spirituality is only that which evokes the harmony of our soul; its traditions and its background mean nothing otherwise. It is no disgrace, as we have pointed out here, that there have been many customs associated with the life of Jesus which were not unique to his time. Rather it shows that men have come to gradually cultivate an all-inclusive good, and in every age they have found one or two particulars which they hold to be representative of spiritual things. As a result, a personality who represents the good of whatever origin or age has had attributed to him all the virtues of the past. Men select from each age, like gems, something to enhance the beauty of their ideal. The human being wants his spiritual ideal to be transcendent, to be equal to, and far beyond as well, that which has been held as splendid in the past. So it is not strange that there were added to Jesus' time and to the events of his life many facts and many tales borrowed from other times. These were to make him more eminent in the minds of men.

It matters not whether men believe the exegetical account of the nativity of Jesus. It is far more important that to men Jesus become a symbol of man's most noble conception, that he represent that for which men are striving spiritually. The things of divinity, after all, must remain ideals. They cannot be completely reduced to facts because facts are often limited to the material of which they are composed. Men's ideals must soar above them and thus lift upward the best of their nature. The spiritual conception is always the culmination of mankind's moral growth. It represents the height he has attained at that particular age. Christmas and the Christ story are among the greatest spiritual ideals ever attained by man.



"HEROIC PIONEERS" . . . . By Ben Finger, Jr.



He who frequently converses with others, either in discourse, or entertainments, or in any familiar way of living, must necessarily either become like his companions, or bring them over to his way.

—EPICTETUS, 1st Century A. D.





# About a Prayer

By RODMAN R. CLAYSON, Grand Master

SEEMINGLY, this is the time of year when a great many thinking people give an unusual amount of thought to the more serious things of life. Good books are read; operas, ballets, and symphonic concerts are well attended. That this is an annual seasonal tendency is without question. Perhaps it is because vacations are over and inclement weather causes people to seek indoor recreation. Then, too, it may be attributed to the holiday season and the significance of Christmas to all Christians. This is also the time of the year when people consciously desire to help bring to this troubled earth good will and peace to men. There is perhaps no better time than now to appraise human values, to have regard for the rights of others, and individually to manifest tolerance.

A particular prayer, written over 700 years ago, is applicable to us now, as it was then. It is applicable not only to this season, but throughout the entire year. In this prayer a mystic prays to the God of his understanding. He asks that he be made a channel for divine and infinite peace; that where there is hatred, he may bring love; that where there is wrongdoing, he may bring the spirit of forgiveness; that where there are discord, error, doubt, and despair, he may bring harmony, truth, faith, and hope; that where there is sadness, he may bring joy.

This great mystic desired to be permitted to bring the light of wisdom, understanding, and truth to the places where there existed the shadows and darkness of ignorance and superstition. The beautiful thoughts to be found in this prayer which only a mystic could write are a reflection of the teachings of the Master Jesus and of all the great



avatars. There is a lesson in these words for all who will heed; there is the appeal to better one's human relations; there is the plea for the individual to serve a useful and constructive purpose in the living of life, and to think not so much about one's personal needs, but to have thoughtful patience and consideration for the needs of others.

This idea is further enhanced in the concluding paragraph of the prayer, where the mystic asks that he be permitted to comfort, understand, and love, rather than to look for personal comfort, understanding, and love. He points out that it is by giving that one receives; by forgetting the self that one finds reward in his searches; and that by being the first to forgive, he in turn will be forgiven. The profound understanding of this mystic brought to him the realization that transition, or death, is an incident which makes one aware of the continuity, of eternity, of life.

Such sentiments could only have come from the heart and mind of a truly spiritual man; one who had experienced attunement with the Cosmic Mind, or the God of All. That he was inspired there is no question. That the words of not only this prayer, but his other utterances and writings, have instilled ideals in the minds of others and have brought an understanding of the need and worth of universal love, there is no doubt. A person who follows these ideals cannot help bringing to others the joy of a mind at peace, just as it was realized by the author of the prayer.

The prayer of this mystic was entirely unselfish. In it was no feeling of superficiality. It came from the depths of sincerity, from a mind that had been divinely inspired. The beautiful words



it contains can be a criterion by which all can live. This prayer conveys a true philosophy of life; it entreats for co-operation and harmony; it rings with compassion and humbleness. Some may say that these are words only, words which they have heard or read before, and that there is nothing new in the thought behind them. True enough, these are only words, and they are not new, but they convey eternal truths. Words can be symbols of the very highest of ideals. All of mankind needs to be reminded of idealism of this kind from time to time.

In his civilization and culture man has come a long way, but there is yet much to be done. We still have wars and political intrigue; we still have crime, hunger, and suffering. Similar conditions existed during the time when the writer of this prayer lived. The effects of the teachings and beliefs of this mystic were felt throughout Europe. Similarly, with the passing of years, the effects of virtually the same teachings of other great minds have been felt around the world.

At this time of the year there is an exhibition of kindness and thoughtfulness of others; and this is well and good. The greater the number of people who conscientiously strive to bring love instead of hatred, to bring forgiveness of wrongs, to bring harmony into discord, to bring joy where there is sadness, to bring comfort instead of seeking comfort, the better will be our world.

#### **A Moral Power**

Francis of Assisi was the author of this mystical prayer. Assisi is the ancient city in Italy where Francis lived. Even in his younger years Francis was imbued with tremendous idealism. Then, as now, his convictions had an esthetic appeal. During his youth he served in the Assisi Army. At that time the ideals of knighthood were losing ground before the encroaching power of the business of waging wars. The wars were between the various little Republics of that time. In 1205, Philip of Swabia called a truce in the wars among the Republics, but Assisi was not included. Francis was taken as a prisoner.

At the time of his release years later, he was a sick man. The City of Assisi was in chaos. It was in the throes of

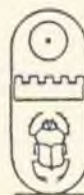
poverty, disease, and murder. Following his release from confinement in prison, he founded a brotherhood. This brotherhood, or order, had no political ideals. We may feel sure that the creed of this brotherhood was very much in keeping with the worth-while thoughts contained in his prayer. The brotherhood was humanitarian in nature, and had a strong distaste for the conditions that bred hatred.

Francis counseled his disciples with the words: "Give a humble answer to all who question you. Bless your persecutors." He favored reform in the church. He idolized Jesus, but adhered to a much narrower philosophy than that which Jesus taught. Much of his suffering was the result of the awkward position in which he found himself: that is to say, in his belief in obedience to God, and obedience to the church to which he was expected to conform.

In his time Francis represented a great moral power. He was a friend of the poor. He had always been devoted to the suffering and downtrodden. He gave special care to lepers. His kindness was genuine. Wherever he went he endeavored to dispel fear and suffering, and encourage hope and faith and the growth of greater understanding. This mystic truly felt that he was divinely inspired.

There are some who say that Francis of Assisi encouraged a kind of religious poverty. If this were true, the reason must be attributed to his desire to give more thought to the needs of others than to his own needs. He tried to live his beliefs. He endeavored to set an example for others. It can be understood, then, why he emulated Jesus. Before his transition, Francis was forced to resign from directing his brotherhood. Even though his untimely retirement or resignation was forced, thousands of his sympathizers continued to admire and adore him and his teachings. This resulted in his being canonized after his death, and thereafter known as Saint Francis of Assisi.

Saint Francis was born in 1182 and passed through transition in 1226. Perhaps it is not so strange as it is interesting that for more than 700 years the words of one of his prayers has continued to live in the hearts and minds of thoughtful men and women. May



his words inspire the hearts and minds of many more!

Following, in its entirety, is the "Prayer of Saint Francis of Assisi":

*Lord, make me a channel of Thy  
peace,  
That where there is hatred I may  
bring love,  
That where there is wrong I may  
bring the spirit of forgiveness,  
That where there is discord I may  
bring harmony,  
That where there is error I may  
bring truth,  
That where there is doubt I may  
bring faith,  
That where there is despair I may  
bring hope,*

*That where there are shadows I  
may bring Thy light,  
That where there is sadness I may  
bring joy.*

*Lord, grant that I may seek rather  
to comfort than to be com-  
forted;  
To understand, than to be under-  
stood;  
To love, than to be loved;*

*For  
It is by giving that one receives;  
It is by self-forgetting that one  
finds;  
It is by forgiving that one is for-  
given;  
It is by dying that one awakens to  
eternal life.*



## Thoughts are Tools

By ANN C. LAUGIER, F. R. C.



WE have been given the privilege of choosing thoughts of harmony or disharmony, but how easy it is to let fear thoughts enter our minds. It is these little devils that tend to tear down our health and mental peace.

There is a way out. We must practice until we can redirect our thoughts and emotions. Conditions that tend to

make us fearful will arise, but in an instant the fear thoughts can be erased, if we redirect them.

We can create order out of chaos in our little mind world—and why not on a large scale? We see that nature is orderly, and when we bring our own world into order the perfect plan works through ourselves for the happiness of all. Controlled thoughts and emotions are our best tools in the shaping of peace and happiness.

### ATTENTION, HIERARCHY MEMBERS

Those who have attained to the Hierarchy and understand the purpose and importance of these special Attunement Periods are invited to participate in, and report on, the following occasion. The time is Pacific Standard Time.

February 19, 1953      8:00 p. m.

In advance, arrange for a few uninterrupted minutes at this time. Mark this date upon your calendar. While benefiting yourself, you may also aid the Hierarchy.

In reporting to the Imperator, it is kindly requested that your letters do not contain other subject matter. Please indicate your key number and the last monograph received, as well as your degree.



# Intuition and Religion

By LESTER KNORR, M. A., F. R. C.

THE deepest experiences that we may have must always be filtered through our personalities. Although we may intuitively rise above and beyond our ordinary self, we must ever return to its limitations in order to give form and meaning and implication to an experience that cannot be directly communicated.

The religious or the intuitive experience cannot be taught or communicated as we do the factual or the technical. It can only be suggested, inferred, or inspired, just as we may inspire someone to climb a mountain and find out for himself what it means to realize such a condition.

The intuitive experience is achieved at the culmination of a prolonged personal unfoldment, not suddenly but imperceptibly, and almost without knowing that a subtle permutation of our personality is taking place. We can only say that this can be taught in the sense that the creative power itself is using another personality for its medium, just as the artist or scientist or philosopher or poet uses his individual medium to create and inspire his work. The intuitive experience and its communication is the creative act itself in inspired teaching. As is true with the arts and the sciences, only a very few people have this much to give above and beyond the specific subject matter in which they are indoctrinated. In sincere humility they seek to evoke the intuitive wherever they may and however they may. This is teaching at its best.

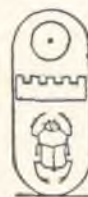
Let us first try to find the meaning of the intuitive experience; then, how this experience can be communicated through some specific form as religion, philosophy, science, literature, art, or just in living and growing in the educative process. Finally, let us see, if we may, how the creative act may take



on meaning and exist in the educative process of personality unfoldment.

An intuitive experience can be called an immediate continuity with the universality which the rational processes of the objective life do not admit to the threshold of conscious realization. The approach to the intuitive experience assumes first of all a suspension, a cessation of the objective functions, that is to say its obvious mechanisms. Sensations stimulated from without must be *stopped completely*; the usual processes of analysis and synthesis must be closed completely. With the objective experience suspended momentarily, we are free to project the consciousness, into another realm of experience. However, at this point, one may fail to distinguish between a subjective experience and an intuitive one, completely mistaking the one for the other and merely allowing the free escape and articulation of the vast storehouse of memory to flood the scene. An intuitive experience is no more a subjective experience than it is an objective one. It might be asked, how are we to accomplish such an act? How do we know that we have succeeded in the final analysis?

There is an instantaneous quality about the intuitive experience which neither the subjective nor the objective can claim. There is a complete cessation of self-consciousness, or self-realization, which forever accompanies the objective and the subjective. The ego is lost and ceases for the moment to have any meaning. The self is transmuted into a selflessness, which, it is true, cannot be described or communicated. Its real meaning can only be implied, its definition does not lie within the scope of any defining terms; it lies outside the abstractions of science, and science's methods of operation. We cannot perform an experiment and com-



pile the data simply because there is no possible taking apart, because there are no parts at all.

In the intuitive experience there are no intermediary steps, nor is there any sequence involved. It is more a matter of becoming, of an immediate continuity, that makes the self a universal self, a part of all humanity and of all things. In this abnegation of the ego, we become instrumental in allowing universality to flow through us and to radiate through anything we may do or with whomever we come into contact. It is merely a matter of realizing that behind and beyond all specific categories of formulation or endeavor there is a common denominator that is the inspiration and the life of them all—a common humanity or spirituality that is the essence of the creative act wherever and however life chooses to express itself. In letting the universe speak through him, man comes to know the greatness of the religious experience. In achieving an intuitive identity with all things, man becomes his own universe with room for all things and all life, and to which he can only administer through the doctrine of love in its highest and finest sense.

#### ***Our Release into Selflessness***

As a philosopher, man speaks of this experience with its symbols; for a scientist the language takes on a life that is more than mere facts or data. Man as a poet or artist, or composer, feels compelled to share what he has known in aesthetic symbols—symbols not just beautiful in themselves but also containing and radiating the realization experienced above and beyond one's human being. This experience, rising above any particular dogma or symbolic pattern, man feels the most compelled to communicate, because it cannot be completely realized unless it goes beyond the self and finds meaning in another self. It does not matter what we call this: the religious experience, the intuitive or the Cosmic experience. However, we need to approach it without preconceptions, because these will only hold back the release into selflessness. Ultimately nothing we can know or imagine will quite serve because intuitive skill transcends any definition. It lies outside and beyond the world of thought and time and space.

Thus in trying to find the meaning of the intuitive experience and the religious quality which it induces, any definition we may choose can serve only in a functional sense in that it indicates or points the way. To say that there is an immediate continuity with the universality which the rational processes of the objective do not admit to the threshold of consciousness is only definitive in that it is indicative and directional. It has only a categorical sort of validity which can be used in discursive terms but through which and by which we must transcend it, as it were—and then discard what is really nothing more than a device.

There is an old saying that all roads lead to the top of the mountain and that we must choose a route to go to the summit. It does not matter which one—even a combination may suffice or *no* route at all as long as we progress upward—for the final effect is the same in all cases. No matter how we have climbed, once on the top we all may look out and down on the world below and see and understand how it was that routes other than our own could achieve the same ending. The sky overhead is the same sky—and the seeming infinity of distance, the same for all of us though we may look at it differently. Thus it is with the theoretic and the aesthetic—all converge on the same meaning.

We all are beings of the earth and subject to all its forces. The earth plunges through space and we plunge with it. We are made of the same chemical structure and the same infinity of law. Reality and actuality are in us and through us; we are a focal point for all that the universe consists of. We are beings ever seeking communication, often in symbols.

Any system of thought, though it may differ in its specific doctrine, seeks to probe the universe and life and humanity and to order its meaning within abstraction, approaching the inherent and the concealed and esoteric as closely as possible. The philosopher ever strives to solve the enigma of the universe within vast systems of thought and analysis. It is through these systems and levels of analysis and synthesis that he achieves an integration, and above his own particular philos-



ophy he gradually realizes that this was only a discipline whereby he achieved a state of consciousness that goes beyond his particular system. Any other system in the pursuit of truth might have served equally well.

It is at this point that a philosopher can state his ethic and his aesthetic with real clarity and power. For himself he need not do so because it is already realized in a personal emergence that goes beyond the abstraction to which he has devoted his lifework. Through the idiom of his philosophy, wisdom has been achieved and with it a morality that is the instrument in communicating, or in implying what cannot be really communicated. However, it need not, since it permeates everything he touches or with which he comes in contact.

#### **Science a Device**

The scientist, like the philosopher, finds that in his developing of a theoretic abstraction, from the facts and data at his disposal, he steps from a specific theory to a broad generalized one that will encompass the entire realm of physical manifestation in the category under examination. Scientists are perhaps less inclined to codify and dogmatize their views since they appreciate the relativity of any explanation and its temporal quality. Any theory is only as valid as it explains without exception, and in the evolution of scientific thinking each new step often seems possible only with the destruction of what has preceded. Great thinkers within the domain of science are humble men because they realize that at best their knowledge is merely a theoretic abstraction.

The universe is not many independent components composed of different parts which we may choose to call *material*, or *mental*, *real*, *actual*, or *absolute*; it is one universal continuity, one prime unity in the deepest sense to which we can give meaning.

It is toward this unification that all knowledge moves as science seeks to integrate its separate pursuits and directions. Through the theoretic abstractions of science, thought grows with comprehension until wisdom exceeds mere knowledge and a more universal realization exceeds mere facts and the

lesser patterns of observation. It is on this level that facts per se disappear and the scientist, like the philosopher, discovers that his was only another disciplinary device whereby was achieved a state of consciousness reaching beyond his particular abstraction. It is the same state of consciousness achieved by the philosopher, differing only in symbolic content and symbolic communication; but the realization itself lies behind and beyond the symbol. This is the level of intuitive realization that is sometimes called the religious experience.

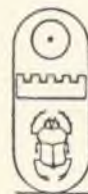
#### **Art Incarnates the Absolute**

As a composer, a poet, or a painter, man speaks of this same experience in the language of his art.

Behind every expression of the aesthetic and the intuitive experience, there is a philosophy of the universal, or the unknowable mystery of a God, and the way through which form unfolds. The sensuous particular with which the artist deals always embodies this thought. For the creative mind, the particular is only symbolic and valid as it incarnates the absolute and in so far as it is a particular manifestation of the actual and the absolute, containing these just as much as the absolute contains itself.

All that is universally true operates within every given particular, and hence behind the natural appearance of sensational existence there is the hovering enigma of universal presence. It is this invisible presence and not the visible form which the artist attempts to capture.

This universality of all existence and being the artist subscribes to in his painting. He goes out to nature and becomes at one with the indeterminate universality which can be known only intuitively. In concentrating on a given scene there is a gradual loss of concentric vision—a gradual pull on the self-consciousness which neutralizes all objectivity; and as the power of sensational attachment to objective consciousness becomes neutralized and rationality disappears, there is a total loss of the self and of the apprehended realm. The self, once having suppressed this sense data and thought, loses any feeling of separateness even of self-existence and



merges into the aesthetic continuum behind the world of apprehended facts. There is an immediacy, a complete identity, in which the self becomes the selfless; the self becomes the universal because it has rediscovered a counterpart of the self and has re-entered this counterpart in the universal.

For the artist this is the religious experience, the intuitive realization that makes man at one with humanity, with himself, and with the universe.

### ***Creativeness, the Enigma***

It is the same for all, for the philosopher, the scientist, and the artist: each in his own way and through his own discipline can arrive at the threshold of complete self-realization; and in experiencing this evolution of the human consciousness each achieves universality. Each in his own way comes to the next realization: that he must be creative or die—that he must become selfless and allow this universality to speak through him and not of him. Each with his symbols seeks to imply what he has known: each feels compelled to communicate. This is the great enigma of life that ever transcends the individual and only finds residence there in a transitory sort of way.

It is only in this manner that we may communicate the religious or the intuitive experience: by experiencing it, by living it, and by radiating it. It permeates the words and works and actions of the philosopher and scientist, and the artist and the poet are dedicated to re-creating it in their works. It is not taught directly any more than character, or will power, or love are taught directly. From all of these we learn: first, by the obvious example in the personality possessing them without any specific definition; then, by understanding the effects on our own personalities; finally, we learn to respond to the same impulses in our own selves in an intuitive manner. Gradually, we discover that the intuitive can produce and create more of the religious experience than we can possibly use ourselves, and that, like love, intuition is most perfectly achieved in the renouncement of the self and its dedication to others. This in itself is the

(Continued on Next Page)

***The  
Rosicrucian  
Digest  
December  
1952***

## *It Began In Egypt*



### **TOYS**

By JAMES C. FRENCH, M.A., F.R.C.  
*Curator, Rosicrucian Egyptian Museum*

ANCIENT Egypt has left more of the materials dealing with entertainment of children than has any other civilization of the past. The walls of the tombs portray many children's games and sports, and toys of every description have been found in the remains of homes as well as in tombs.

The little girls and boys of thousands of years ago had comical toys in the form of dolls. By one's pulling on a string, these wooden figures were made to knead dough, or to do a washing. A wooden monkey was made to drive a chariot and a horrid crocodile could move its jaws up and down with a slow crunching sound. Some of the dolls had real hair and could move their hands and feet; whereas, some (evidently for very young babies) were made as many are today, with bodies having no legs but with a head and part of the arms. Some dolls are shown as nursing a baby doll or carrying it. There are toys in the form of wooden birds, pigeons on wheels, a cat with inlaid eyes and a movable jaw, a calf of painted wood; all these show the young Egyptian's love of animals.

The Rosicrucian Egyptian Museum has a rare doll made of ivory—also, there are spinning tops, marbles, and balls—these toys were used to excite the merry laughter of the little folks of thousands of years ago.



creative act in manifestation.

This must be the manner in which the creative act can bring the inspiration that causatively induces germination, finding flower in the intuitive power and its full realization of the religious experience. It is only by setting the hearts of others on fire that the philosopher, the scientist, the artist, or the teacher can start the impulse leading to a conflagration.

Only by allowing the complete development of those whom we contact, by assisting others in their own particular difficulties—and not by imposing our particular point of view or dogma, or even direction—we can hope to realize a perpetuation of this great experience.

The communication of the religious

experience in any philosophy of education, or in any practice of education, must be like the role of the grower who plants seeds and does not presume to teach them how to grow, how to realize their complete development and fruition. Rather, he assists them in every possible way to achieve this for themselves.

These attempts to share include the very meaning of the religious experience; this is the manner of communicating it. This procedure constitutes the creative act for those who dedicate themselves to the education of others, who give themselves to the education of others. Those who thus give themselves away, give the very essence of the religious experience itself.



## Strange Phenomena

### A MIDNIGHT CALLER

By ARTHUR C. PIEPENBRINK, M.A., F.R.C.



**A** POUNDING on the door aroused old Mrs. Petit from a fitful slumber on the night of November 3, 1917. It was already 2 a.m., and she hesitated to get out of bed to answer the summons, fearing prowlers or burglars. After more pounding, a voice called from outside the house: "Mrs. Petit! Open up—it's me, Jim Bates."

"Jim Bates," thought Mrs. Petit, "my son's best friend; but what could he be doing here?" At that she robed herself and went downstairs to let her visitor in. Upon opening the door, she saw him in his army uniform, excited and out of breath.

"Jim! What on earth!" she exclaimed. "Do come in and tell me what this is all about!"

"Can't now, Mrs. Petit, just wanted

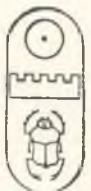
to tell you that Marvin is hurt bad and asked for you," he informed breathlessly—and with that he was off.

"Jim! Jim!" But he was gone.

Four weeks later, a letter came from Jim, written November 3, and postmarked *France*. Mrs. Petit lived in Vancouver, B.C., and saw him *there* on that very same night.

Telepathy? Projection? Thought forms are believed to be vibratory impulses which emanate in all directions as do the impulses originated by a television sending station. These impulses, stronger under emotional stress, may be *picked up* by a person who is attuned or whose mental-psychic structure is related to that of the sender. The receiver then *sees and hears* these impulses as objective realities.

NOTE: The names and locations used are of necessity fictitious.





## Man and Light

By HERBERT W. HAUSCHILD, F.R.C.



**W**HAT is Light? From the earliest times, the best-equipped minds have voiced this query. The history of mankind might well be a record of the human being's conception of and response to light. The pre-historic, or pre-conscience period, concerned itself directly with the adoration of light as the source of heat, food, and visibility; and it concerned itself indirectly with the matter of clothing, shelter, and the seasons. Even this primitive stage of man was vital enough to raise great structures to light, as indicated by the intriguing Stonehenge on the Salisbury plains.

With what Dr. James Henry Breasted calls the *Dawn of Conscience*, the sun and moon ceased to be gods; instead, they became symbols of an all-pervading Deity, as shown by an Egyptian pictograph of the sun through which extend multiple hands bestowing the blessings of light, life, and love. There is hardly a religion which has not used light as a symbol of majesty and goodness. We might follow the shining history of light through Zoroastrianism, Judaism, Hinduism, and others, down to Parseeism, Christianity, and Buddhism, as well as many other systems of human aspiration and devotion both living and dead. In each we would find admonitions similar to our well-known sayings of Jesus: "Let your light shine before men"; "Hide not your light under a bushel"; "I am the light of the World"; "I am the light and the way."

Experimental knowledge is rapidly gaining upon the great body of in-

spired wisdom, so that what was revealed only to mystics and passed on to a chosen few, is now fast becoming knowledge for all mankind to share. When Zoroaster spoke of the purification by light, he spoke by intuition: today, we have tangible laboratory proofs that sunlight through its ultraviolet radiation is definitely antiseptic. When the Hindu poet spoke of light as being beyond contamination by anything it shone upon, even a dunghill, and when Moses wrote of light as the first Creation of Jehovah, both were voicing truths revealed to them and of which we today are witnessing scientific proof.

Perhaps the greatest revelation of Science in the 20th century has been the conception or theory of the duality of light. This concept once again confirms the Laws of Hermes that everything having existence is the result of two opposing causes. The realization of the duality of light is slowly being forced upon Science. In some of their experiments, light seems to behave in accordance with a wave structure similar to sound, while in others it reacts as though composed of discrete particles. Painstaking experiments show that light has mass, that it is affected by gravitational fields, also that it is generated, or emitted, in separate, distinct packages, known as quanta. In these aspects light behaves like a highly rarefied matter. On the other hand, light can be refracted, and reflected; it shows interference bands under certain circumstances; it displays definite frequencies, etc., which indicate that it can also behave as a true wave, or a vibration.

Coupled with this paradoxical duality



is the even more astounding fact, which is gradually coming to be more completely proved, that the speed of transmission of light in a vacuum represents the greatest speed obtainable by any material thing. Thus to our material world of three dimensions the speed of light represents infinity. This constant value of the speed of light is recognized by Einstein in his formula for the transmutation of matter into energy. Mass and energy are related directly to this constant value for the speed of light. The formula has been dramatically and conclusively proved in the development of atomic energy.

### **The Invisible Dimension**

Thus from widely divergent experiments of physical science there is emerging an over-all picture of light which has a fascinating analogy to man himself. The dual nature of light corresponds remarkably to that of man: one aspect, or function, being purely material; the other, immaterial and, at least, touching if not existing, in a world of a dimension beyond our own. Yet no one would dream of suggesting that there were two forms or kinds of light.

In its speed of transmission, light has transcended time, since time exists only as a complicated process related to space and motion. Where motion has reached

infinity, time must be reduced to zero. So also those functions of man which we term *psychic* belong to a realm beyond the ordinary limits of time and space.

Like light, man is composed of discrete particles, and like light, he is in a state of continuous becoming with no halting, no stopping, no hiatus—from birth to transition. Although the evidence is far from conclusive, it would seem that a quanta of light may under the proper conditions transform its energy and mass to an atom, thus reaching a state of equilibrium, only at some other time to receive more energy and once more continue its journey; or it may be transformed into either heat or electrical energy. Thus when light contacts the world of three dimensions, it loses most of its "infinite" character, much the same as does man who upon being born usually retains only the intimations of his immortality.

For the questing mind, *light* has for millenniums been a source of satisfying meditation and speculative search whether it be scientific investigation or mystic wonder and awe; but the ultimate has not yet been fathomed. The goal still beckons and as we accept the challenge our hearts will re-echo the ancient words of the Psalmist "Light is sown for the righteous and gladness for the upright in heart."



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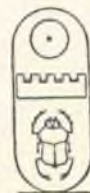


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## REALIZATION OF BEAUTY



HERE exists no concrete proof of whether or not beauty is appreciated by any form of life other than the human race. Certain elementary appreciation of beauty seemed to be evidenced by primitive man. An understanding, or a realization, of form and order that is in some way related to beauty may be existent even in the mind of the lowest form of mammals. The actual realization of beauty is first really evidenced in the highly developed human mind. Wherever civilization has forged ahead of its immediate previous standards, the development of the arts and the appreciation of those things which lend themselves to the

better ways of life—to the enjoyment of life and to the creation of beauty—seem to have advanced rapidly. Many drawings by even earlier man indicate a realization of order, symmetry, and form, but beauty, in its formal sense, thrives with the fast growth of civilization. Also, the various civilizations that have made man's history are marked, during their peaks, by the architecture, sculpture, painting, music, and other forms of art that accompany man's realization of beauty.

The question as to just what beauty is has occupied both the lay and the philosophical minds throughout history. Great dissertations have been written upon the nature of beauty, but an answer satisfactory to every individual has not yet been found. Beauty evades



definition because it is as much an inner experience as an external thing. While we associate beauty with existence in our surroundings, its realization, like the realization of anything else, is found in the mind. What is beautiful to one individual may not be to another, but whether or not beauty exists in the mind, when the individual is satisfied with finding beauty, either in an object or a person, it contributes to him an emotional quality that is related to the sense of peace, harmony, and kinship with the constructive forces that constitute the universe. In this way, beauty is an aid to man's development.

Peace of mind accompanies the realization of beauty whether or not we arrive at beauty's formal definition. Great masterpieces of art, great evidences of nature or forms of beauty produce not only a pleasing emotional feeling, but contribute to that feeling of reverence and awe that only comes to the human being when he realizes that he is in the presence of a power or force greater than himself. Beauty is related to ritual and to ritual's predecessor—drama. In religion, beauty helps convey the proper feelings; it sets the stage so that man may have the preparation to come into the presence of the Divine. Beauty is one of the gifts to man from his Creator that can be appreciated and realized without being possessed. Regardless of the social and economic status of man in any society, he cannot, unless forcibly detained, be denied the beauty of a sunset, or any other natural phenomenon;

or, if he is a free man, he cannot be denied the things that exist about him either in nature or those made by other men. The poorest man in most parts of the free world can enjoy the greatest creations of art. All can enjoy the blooming of flowers, the flight of birds, the grace of movement in animal life.

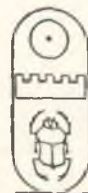
There are those whose appreciation of beauty is turned the wrong way; that is, such an individual prefers to pick the flowers, to kill the birds, to disrupt whatever is the source of beauty. Actually, possession of beauty is not the key to its enjoyment. It frequently detracts from the emotional overtones accompanying the realization of beauty and thereby bringing the peace and contentment that such a mental state contributes to one's development.

Since a realization of beauty is an inner experience—an experience within self—it is related to the innermost part of self—to the soul. The real part of each of us is the inner self. The spark of the Divine that is manifested in life itself is in the soul. It is within the deepest and most profound part of our being that the highest emotions reach their most constructive phase, and it is within the depths of the soul that beauty is fully appreciated. In beauty's appreciation we realize its connection with the Divine force. Therefore, the cultivation of the appreciation of beauty contributes to man's spiritual growth. If he will strive to behold beauty, then beauty will develop within his soul, and, in the course of such development, it will elevate him closer to God.



### COSMIC CONSCIOUSNESS

The subject of Cosmic consciousness has for a long period of time interested students of philosophy, mysticism, and psychology. The topic is one which is inclusive of more than philosophical speculation. Although primarily assigned to the field of psychology, it can be approached from the objective standpoint. One of the most complete works on the subject resulted from the research of an eminent physician and surgeon who headed a large hospital in Canada for many years. Dr. Maurice Bucke made an objective and scientific study of the subject not only as a hobby but also in connection with his work in medical and psychological research. His book is now published by a large publishing company in the United States and is available to all students interested in psychology, metaphysics, mysticism, and philosophy. By special arrangement with the publishers, you may order your copy through the Rosicrucian Supply Bureau for \$5.00 (£1/15/9 sterling), postpaid.



# Mysteries of the Blood

Excerpts taken from two articles by Dr. Zürbach, which appeared in *Ciba Symposia*—June, 1939 issue. They are reprinted with the express permission of that publication.



THE history of the development of the theory of blood circulation demonstrates more appropriately than any other section of medical history the varied and frequently changing conditions that must be fulfilled before a discovery of great significance for the entire field of medicine can be achieved. Very frequently it is not enough for an anatomical fact, which is important in itself, to be recognized. It can first become fruitful if the discoverer's ideas, even though influenced by contemporary thought, do not force him into a train of reasoning which must lead to false conclusions and explanations—or if the character of the discoverer endows him with the boldness and strength to break loose from prevailing scientific opinions, to proclaim his new discovery in the face of any opposition with a belief in its truth and importance bordering on fanaticism, and to defend his interpretation of the ascertained facts, even under great sacrifices.

Even the most superficial consideration of the development of the knowledge of the circulation soon reveals how many important anatomical details were known to the ancient Greek physicians. Despite all efforts to think historically the modern retrospective observer will not be able to free himself completely from a feeling of astonishment that the nature and number of the individual facts did not lead sooner to the discovery or at least to a recognition of the problem of the circulation.

At the end of the fourth century A.D., Herophilus, a pupil of Praxagoras, based his prognoses on symptoms. He recognized the pulse as one of the most important symptoms, felt and measured it, and created a theory of the pulse based upon musical rhythms. The latter became so complex, however, that it could not be applied in medical practice and Herophilus's correct recogni-

tion of the fundamental importance of the pulse remained still-born.

Erasistratus (c. 330-250(?) B.C.) described various ducts which traverse the body—veins, arteries, and nerves. . . . Erasistratus knew that arteries and veins arise in the heart; he was acquainted with the valves of the heart but he assumed that they direct the blood into the veins and the air (pneuma) into the arteries. To be sure he believed with Praxagoras that the blood is prepared in the liver, but according to him, and this is a great advance, the blood enters the right heart by way of the vena cava and flows from there through the pulmonary artery to the lung. The entire left heart receives the "air-spirit" from the lungs; from there it is distributed in the body by the aorta. According to these early ideas no path remained open for the blood to leave the lungs and the result was that the conclusions which Erasistratus drew from his correct anatomical discoveries were confused and sterile. . . .

Erasistratus also exemplifies to what degree the explanation of correct observations depends on contemporary doctrines. The arteries do not contain any blood, but air, and yet blood spurts from a cut artery. Erasistratus explained this fact in the only way which appeared possible to him: On cutting an artery the pneuma (air) flows out and, by means of connecting passages between the veins and the arteries, draws the blood after itself.

Although the various Greek schools possessed a number of anatomic facts, which from our point of view should have brought up the problem of the circulation, yet any progress towards the development of a theory of the movement of the blood was rendered impossible for a thousand years by Galen (c. 129(?) - 201 A.D.) whose goal was "the transformation of medicine into an exact science" (M. Neuburger). This situation was not so much the result of his views on the activity of the heart



and the motion of the blood as the consequence of the fact that for centuries the teachers and practitioners of medicine regarded the contents of Galen's works as a dogma not to be questioned.

### **Not Blood Pressure**

Although Galen gives a rather exact description of the heart and its movements he compares the contraction of the heart (which he in contrast to the Hippocratics does not regard as a muscle) to the action of a bellows. He answers the decisive question regarding the pulsation of the heart by means of an experiment: The femoral artery is exposed and ligatures are placed at two separate points. A tube is then introduced into the open artery between the two ligatures. No pulsation is visible. The ligatures are loosened and the pulsation reappears. The experiment is repeated but this time a third ligature is placed even more proximally on the vessel. Now the two distal ligatures are removed but again the pulsation remains absent. From this, Galen concluded that the pulsation is the expression of a force transmitted from the heart and is not due to the pressure of the blood.

Through the assumption of "attractive" and "expulsive" dynamic forces which act teleologically all the difficulties in Galen's conception of cardiac activity and the significance of the pulse could be overcome. Galen thought that the blood moved away from the heart and back again in a manner similar to the rise and fall of the tides. Galen's views on the heart, the pulse, and the movement of the blood, supported by anatomical and experimental studies, soon became the common possession of all Occidental physicians and until the 16th century they remained dogmas not to be touched. . . . Andreas Vesalius (1514-1564), who had all the qualifications and characteristics of a great discoverer, had recognized that Galenic anatomy was based upon the anatomy of animals, chiefly apes. He freed himself from the stifling authority of Galen and after a period of intense activity he created the foundations of the modern anatomy. Along with his other discoveries he published an outstanding description of the anatomic relationships of the heart; in numerous vivisec-

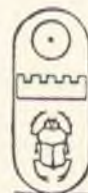
tions he had seen the beating heart in the living organism. Despite this he adhered to the Galenic conception that the blood "sweats" from the right chamber of the heart into the left ventricle through the interventricular septum.

### **Other Scientific Speculations**

Michael Servetus (1511(?)-1553) began to study medicine in Paris in 1535. He had already published a number of theological works and had declared himself an opponent of Calvin's doctrine. Perhaps it is true that predominantly religious views led him to occupy himself with the blood and the questions relating to the movement of the blood. In accordance with the concept of the Old Testament, he regarded the blood as the vehicle of the soul. Although Servetus had published successful medical works, his discovery of the lesser circulation is not to be found in a medical book but rather in a theological work, *Christianismi Restitutio* (published 1533). In this book of which but very few copies exist he declared that the blood from the right ventricle does not pass through the septum, as had been assumed until then, but rather that the air-containing blood flows through the pulmonary vein into the heart. Thus he broke completely with the prevailing Galenic doctrine that only air passes through the pulmonary vein. He offered no definite proof that the blood flows from the pulmonary artery through the lungs into the pulmonary vein. . . .

Andrea Cesalpino (1519-1603), the great philosopher and botanist, gave an excellent description of the valves of the heart, the lesser circulation, and the cardio-pulmonary vessels. He regarded the heart as the center for the motion of the blood, but his observations did not lead him to a clear recognition of the greater circulation. For a long time he was falsely extolled as the discoverer of the systemic circulation, whose observations had been used by Harvey. Still he was the first to characterize the movement of the blood as a "circulation." . . .

Fabricius was born in 1537 in the small Tuscan village of Aquapendente about half-way between Rome and Siena. In 1550 he went to Padua where



he studied under Gabriello Fallopio (1523-62), "the Aesculapius of his age." On the death of the latter in 1562 the Senate appointed Fabricius to succeed him in the chair of surgery and anatomy. He was a capable surgeon and a distinguished anatomist, acquainted not only with human anatomy, but also with that of other vertebrates. Thus Fabricius was one of the founders of comparative anatomy. He was the author of many books dealing with embryology, osteology, and myology, and the special senses. . . .

The one work which touches the subject of the circulation of the blood is the book on the valves of the veins, *De Venarum Ostiolis* . . . . Fabricius was not the discoverer of the valves but he was the first to demonstrate them publicly and describe them in detail. Thus he says: "Little doors of the veins is the name I give to certain very thin little membranes occurring on the inside of the veins, and distributed at intervals over the limbs, placed sometimes one by itself, and sometimes two together. They have their mouths directed toward the root of the veins, and in the other direction are closed. Viewed from the outside they present an appearance not unlike the swellings which are seen in the branches and stem of a plant. In my opinion they are formed by nature in order that they may to a certain extent delay the blood and so prevent the whole of it flowing at once like a flood either to the feet, or to the hands and fingers, and becoming collected there."

#### Harvey's Research

While Harvey was at Padua a fast friendship seems to have developed between master and pupil, and there is little doubt that Harvey was well acquainted with the work of Fabricius. Although the monograph on the valves of the veins was not published until 1603, a year after Harvey's return to England, yet it is very likely that he knew of the treatise for one of the illustrations in the *De Motu Cordis* is based upon a figure in the work of Fabricius. Thus it appears possible that Harvey was stimulated by Aquapendente's studies on the valves of the veins to undertake his own researches.

In 1616, during a lecture at the Col-

lege of Physicians in London, where he taught anatomy and physiology, William Harvey stated that the blood moves in a "circle."

Twelve years later, in 1628, he first published his work: *Exercitatio Anatomica de Motu Cordis et Sanguinis in Animalibus at Frankfurt am Main*. Later, new editions continued to appear at frequent intervals and were translated into various languages. In the dedication of his work Harvey says: "My dear colleagues, I had no purpose to swell this treatise into a large volume by quoting the names and writings of anatomists, or to make a parade of the strength of my memory, the extent of my reading, and the amount of my pains . . . ."

Harvey's work rests not only on anatomical observations made on cadavers but also on innumerable vivisections on animals of the most varied kinds. He had gradually advanced beyond the problems of the anatomy of his day and had replaced them by physiological problems with the result that experiments in the field of anatomy which had already been performed hundreds of times before him could receive a completely new interpretation from him.

In the words of Virchow, Harvey is the Founder of Modern Physiology. He overcame the prevailing opinion of his day according to which qualitative values were decisive, and in his investigations he laid great stress upon quantity. He saw that the heart dilates during the diastole and computed—this was his new method of carrying out investigations—the total quantity of blood in the human body. From this he concluded that in view of this unexpectedly great quantity of blood there was absolutely no other possibility but for the blood to return to the heart. He was able to prove that the venous valves permit the blood to flow in only one direction, centripetally.

In 8-10 minutes, he determined, the blood must have passed through the entire body. To be sure he was not yet able to free himself from the conceptions that the respiratory process serves to cool the blood, that the difference between the arterial and venous blood is due to a finer distribution of the



mass of the blood, and that the pulmonary vessels nourish the tissues of the lungs. Nor did Harvey recognize the path by which the blood passes from the arteries to the veins, that is, the capillary circulation, even though

he demonstrated the necessary existence of such a passage. Apart from such isolated gaps and confusion of ideas, Harvey presented the theory of the circulation just as it is still held at the present day.



## *Ancient Belief in Reincarnation*

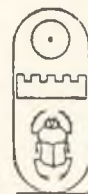
**I**t is known that Pythagoras was a Greek who contacted the Mystery Schools of Egypt. He was also an initiate into the Mysteries of Orpheus—and those of Eleusis and Chaldea. Eventually, he returned to Greece (about 530 B.C.), and there perpetuated the teachings he had acquired. It is believed that he left no writings of his own but is known only through the works of his disciples. He actually did not formulate a separate doctrine of any kind but devoted himself to the establishment of lodges and to instructing his disciples in Greece. From his background as well as the teachings his followers left, we may conclude that his doctrines must have embodied the Hermetic teachings of Egypt.

The Essenes were also a Mystic Order—found in Palestine. This cult was organized some time before the birth of Jesus, for to this group of mystics the parents of Jesus belonged, and it was this group who planned and supervised the preparation of Jesus for his great work. The Essenes were known more by their way of life than by their teachings. Philo and Josephus, principal authorities on the Essenes and their teachings, both stress the cus-

oms and the mode of life of the members of this brotherhood.

The Gnostics appeared after the time of Jesus, and were one of the many groups that, when taken together, formed the Early or Primitive Church. They were called *Gnostics* because they stressed *knowledge* and taught that this knowledge must come as a revelation from within. They also taught the necessity of man's salvation from ignorance rather than salvation from sin. In their teachings they drew freely on the older Wisdom Religions of India, Persia, Egypt, and Babylonia. Three primary influences are discernible in the Gnostic writings: the Pythagorean; the Therapeutae, containing the Old Wisdom as presented by Manetho and Philo; the Jewish, which had acquired its Messianic idea from the Zoroastrians.

From all these strains of thought and their resulting movements there developed a large body of literature representing all types of philosophy and a diversity of teaching. Gradually, as out of these Christian groups consolidation took place, a unity of belief emerged, and a Church was formed. As its doctrine and theology crystallized, a choice of the literature conforming to its doctrine was made. These writings were later assembled in what is now known as the Christian Bible.



Among the teachings which were rejected was the one of reincarnation, not because the Church spurned the doctrine, but because its tenets did not fit into the pattern of reasoning of the new theology.

Much of what is known about Gnosticism comes from its opponents and critics, the church fathers. Chief among those who attacked the doctrine were Irenaeus, Tertullian, Hippolytus, and Epiphanius. Yet, from the statements of these men we may deduce that Gnosticism taught the truth; that it followed the accepted tradition; and that its influence on Christian thought was destined to be permanent. The few surviving fragments of the original Gnostic writings are found in Coptic translations. These Copts were the Christian inheritors of the ancient Egyptian Mysteries, who had disagreed with the Church about the doctrine of the mind of Jesus the Christ.

In the early literature of the Christians, the teachings regarding the doctrine of reincarnation appear. Sometimes, as notably in the *Pistis Sophia*, the word *transmigration* is also used. To understand the position of the early Christians in regard to reincarnation, it is, therefore, necessary to consider this so-called apocryphal material.

One of the Gnostic leaders was Simon Magus. In the extant Simonian literature can be found the principal teachings of the Gnostics. As recorded by the Early Church fathers, their main tenets were: the Father over all; the idea of the Logos; the aeon-world or the ideal universe; the descent of the soul; the creation of the world; the doctrine of reincarnation and redemption. The same idea of reincarnation appears again in an anonymous system recorded by Irenaeus. It appears also in the teachings of the Carpocratians, and in the Gnosis of the followers of Basilides. Other early Christian groups who also taught reincarnation were the later Gnostics and the Bardesanes. The doctrine also appears in *The Book of the Saviour*.

#### **Transmigration**

The Basilidian School explains, in a rational way, the origin of the use of the word *transmigration*.

*The vulgar superstition of transmigration, the passing of a human soul into the body of an animal—so often confused by the uninstructed with the doctrine of reincarnation, which denies such a possibility—received a rational explanation at the hand of the Basilidian school. It arose from a consideration of the animal nature in man, the animal soul, or body of desire, the ground in which the passions inhere; the doctrine being thus summarized by Clement:*

*'The Basilidians are accustomed to give the name of appendages or accretions to the passions. These essences, they say, have a certain substantial existence, and are attached to the rational soul, owing to a certain turmoil and primitive confusion.' Plato in the Timaeus calls the same idea turmoil. 'On to this nucleus other bastard and alien natures of the essence grow, such as those of the wolf, ape, lion, goat, etc. And then the peculiar qualities of such natures appear round the soul, they cause the desires of the soul to become like to the special natures of these animals, for they imitate the actions of those whose characteristics they bear. And not only do human souls thus intimately associate themselves with the impulses and impressions of irrational animals, but they even imitate the movements and beauties of plants, because they likewise bear the characteristics of plants appended to them. Nay, there are also certain characteristics of minerals shown by habits, such as the hardness of adamant.'*

The use of the word *transmigration* also appears in the Simonian literature as expressed by Irenaeus:

*And Thought was made prisoner by the Powers and Angels that had been emanated by her. And she suffered every kind of indignity at their hands, to prevent her reascending to her Father, even to being imprisoned in the human body and transmigrating into other bodies, as from one vessel into another.*



In the *Pistis Sophia* we find the following:

*Amen, I say unto you she will not suffer that soul to escape from transmigration into bodies, until it hath given signs of being in its last cycle according to its record of demerit.*

And again in the *Pistis Sophia*:

*At that time, then, the faith shall show itself forth more and more, and also the mysteries in those days. And many souls shall pass through the cycles of transmigrations of body, and come back into the world in those days.*

From these quotations it may be seen that the idea of transmigration does not

refer to being born into an animal body, but rather to being born with the animal nature in its various aspects predominating. This then would seem to be the true interpretation of the word *transmigration*.

Who, then, introduced the doctrine of reincarnation? When we can answer the question of who introduced the Mysteries, we may know the answer to the former question. Reincarnation is not a separate doctrine added to the mystical teachings. It is an integral part of soul-realization, a step in evolution, without which the soul cycle is incomplete. That is why it appears in the Mysteries, and why its origin is lost in antiquity.



## ROSICRUCIAN RALLIES IN ARIZONA AND CUBA

Of interest to members in many parts of this jurisdiction will be Rosicrucian rallies scheduled for February, in two well-known resort areas of North America—Phoenix, Arizona, and Havana, Cuba. The Arizona rally, scheduled for all day Saturday, February 14, will be jointly sponsored by the Phoenix and Tucson Chapters of AMORC. The Cuban rally in Havana, scheduled for February 21 and 22, will be sponsored by the Havana Chapter of AMORC.

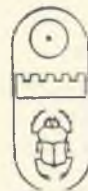
The Ponce Chapter, Puerto Rico, will hold its first rally on Saturday and Sunday, December 20 and 21.

Members in the immediate area where these rallies are to be held, as well as any visiting members, are cordially invited to attend. The Supreme Secretary, Frater Cecil A. Poole, is planning to attend and to participate in the program at each of these rallies.

Further information can be obtained by writing to the respective Chapters. The address of each may be found in this issue of the *Rosicrucian Digest* in the directory.

## AMORC CHAPTER ESTABLISHED ON LONG ISLAND

Among the most recently organized Chapters of AMORC in this jurisdiction is the Sunrise Chapter which has been established on Long Island. Members residing in Nassau and Suffolk Counties, New York, are invited to associate with this AMORC Chapter. For further information regarding the time and place of meetings, write to: Mrs. Anna G. Johnson, Secretary, Sunrise Chapter, AMORC, 87 Shepherd Lane, Roslyn Heights, Long Island, New York.





ARE contemporary artists failing to communicate their ideas adequately? Miss Barbara Fitzwilliams of the San Francisco Museum staff told San Jose listeners recently that such failure is principally due to the new concepts and complexities inherent in modern life. For one thing, space has a very different meaning for us than it had for the man of the Middle Ages. Again, life today is restless and complex. In the days of those artists whom we call *classic*, living was, by contrast, almost static and simple. If art as it must be is to remain true to the thing it represents, then new ideas of space, movement, and complexity must somehow be shown.

It may be that art can never communicate wholly—that the beholder can never completely respond to a picture in the same way its maker does. Miss Fitzwilliams in her remarks to the San Jose Gallery audience indicated many ways, however, in which the beholder may improve his approach to understanding and appreciation.

The occasion for her remarks was an exhibition of "Paintings from the upper Midwest of the United States," including the work of artists from Minnesota, Wisconsin, Iowa, and Nebraska. The exhibit was sponsored by the Walker Art Institute of Minneapolis. It was evident from later comment and interest throughout the exhibit's stay that Miss Fitzwilliams' remarks had been exceedingly helpful in the matter of making the pictures meaningful.

Even knowing the emphasis which contemporary living and art place upon color and design does not make one immediately accept it any more joyfully in a picture than in a home. Gal-

lery visitors, therefore, lingered longer over the reasonably recognizable even though they were momentarily checked by the unusual, the experimental, and the esoteric.

*Blue Stair*, for instance, intrigued by its mystery and allure—its invitation to walk up and find out—its rather warning note being the portrait of a bearded man casting a seemingly apprehensive glance up the stairway. This picture was by Marvin Cone of Iowa.

Quite in contrast was one of the largest canvases shown, that of John Anderson's *A Little Exposed For a Lot*. The juxtaposition of colors with indistinct patch-forms and lines was decidedly too esoteric and abstract for most. Yet in its asymmetry there was peace and harmony when seen at a distance.

*Bird Skull and Human Figure* was an instructive bit of work by John Wilde of Wisconsin—and classic both in its precision and figure drawing.

From Nebraska came Rudy O. Pozzatti's colorful and moving study of *Kites*. *Cathedral* by Joseph Friebe of Wisconsin effectively evoked the penetration—plush, pews, and incensed air, as well as the fancy-flights of worshipers (although none was visible) spiraling their way aloft. Color was here, space, sound, atmosphere—a significant and successful attempt to evoke a certain attitude.

*Dancing Earth* by Minnesota's Walter Quirt, Iowa's James Lechay's *Jo with a Fishbowl*, *Lake Superior Coal Horses* by Minnesota's Aristide Pappas, and *Autumnal Evening* by Karl Mattem of Iowa, drew attention and lively spectator comment.

*Aliform*, *Release from Tension*, and *Rear Entrance* seemed especially apt examples of the contemporary endeavor to speak in terms of the oblique.



*Beach Construction*, too, had a sea-side air and a cineramic air.

It is encouraging that even those who come to scoff do not always remain so; their scoffing is gradually lessening as they realize that contemporary art will always be with us.

▽ △ ▽

At least one Canadian member depends upon this department for news of Canada. He will be pleased with these items.

Soror Valda Kavaner, late of Shaunanon, Saskatchewan, has opened in Calgary a school of Ballet. Recently, Soror Kavaner was adopted into the family of Chief Walking Buffalo of the Stony Indians under the name of "Princess Dancing Cloud."

\* \* \*

On the same day, two voluminous accounts—one from Vancouver, the other from Toronto—brought news of the rallies recently held in those places. Toronto's *first*, and undertaken with fear and trembling, drew a record crowd from all parts of Ontario. An old story in Vancouver, this year's rally was distinctly different since it was held in the new lodge-home.

\* \* \*

Another Canadian enterprise which will certainly be of interest to every Rosicrucian is the intention of McGill University's Redpath Library to microfilm every volume printed in England before 1641. This will mean making more generally available valuable Rosicrucian material.

\* \* \*

One further item: In a column of a Victoria, British Columbia, paper headed "Do You Remember?" reference was made to August of 1932 when Dr. H. Spencer Lewis laid the cornerstone for what was to be the first Rosicrucian temple in Canada. The site of the proposed building was Bank Street near Oak Bay Avenue. Subsequent developments changed the plans—but the cornerstone was laid.

▽ △ ▽

Some months ago, one of our members was in London to attend a convention of journalists. Having available time, this frater, Noll Nicholson, visited Francis Bacon Chapter. It was the first time Frater Nicholson, a sanctum member, had visited a chapter. He was suf-

ficiently impressed to report:

"My soul basked in the warmth of Cosmic Love as several vowel soundings attuned us with Rosicrucians all over the globe. After the meeting, I saw many whose faces were strange and yet seemed familiar. A Jamaican visitor and I went to tea together. He was studying art in the university. I could not help feeling easier about the future of the world where so many high-minded men and women are striving for peace. I returned home richer by my visit and exceedingly grateful."

▽ △ ▽

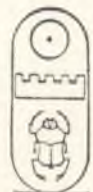
Frater Martin J. Moran of County Cork, Ireland, writes of his interest in Lady Wonder, the horse in Richmond, Virginia, that has been called *psychic*. His comments may be of interest to others who have been thinking of Lady Wonder's ability ("Can You Explain This?" *Rosicrucian Digest*, August, 1952):

"Horses in circuses have been doing tricks for ages, but there was always prompting—by spur, whip, or the lifting of a finger. In Italy in the days of the hand organ, monkeys were trained to 'salute' for pennies. The word *salute* was spoken and accompanied with a tap on the head until the monkey automatically put up its hand to prevent the tap. In a short time, the word itself was enough to cause the monkey's hand to go to its head in a 'Salute.' Personally, I think there is a very simple reason—maybe unconscious attunement and transmission of the owner's thought—but no miracle."

▽ △ ▽

Not too long ago Rosicrucian Park had a most interested and enthusiastic visitor in the person of Soror Vashti B. Whittington of Washington, D. C., the wife of our Grand Councilor for the South Atlantic States, Frater William V. Whittington. Having been a teacher of science, it was natural for Soror Whittington to give special attention to the Rose-Croix University building with its science laboratories and equipment. On the West Coast to attend a sectional session of the Panhellenic Association of which she is honorary advisor, Soror Whittington's stay in San Jose was necessarily (and she said regretfully) brief.

▽ △ ▽



The business of magic is very thriving in Baltimore, according to reports in the magazine section of the *Sun*. One of the effective users of the art mentioned is Dr. E. Kenneth Myers who makes small balls disappear, handkerchiefs change color, and pennies turn into dimes. All this he finds very effective, too, in turning attention away from his dentist's drill. Although the article didn't mention it, Dr. Myers, we learn, is senior Past Master of John O'Donnell Lodge and was honored by the lodge on the occasion of its Pyramid Ceremony.   △   ▽   △

A sign of a cryptic nature appeared

a few weeks ago on the office door of Frater J. Duane Freeman, Director of Sunshine Circles. It puzzled visitors and passers-by. It read "B Busy."

Knowing Frater Freeman's penchant for the apt motto and the trenchant phrase, his secretaries stepped lively for several days until one of them gathered courage and asked its meaning.

"Oh," said the good Frater, "I thought you knew. Every day, a honey bee flies in my window and lights on the Braille Alphabet chart. I think he may be learning it. I put the sign up so you wouldn't disturb him!"

▽   △   ▽



## The Spirit of Christmas

How valuable is a friendly word to you? Many people would sacrifice material possessions in order to earn a kindly thought directed toward them. See how many people you can make happy this Christmas season by sending the rarest gift of all—a greeting of friendship and

love. It costs so little to serve humanity in this way. When your greeting reflects your own deep understanding of others, it is doubly effective. We have especially prepared such a greeting card which is appropriate for your member and nonmember friends as well. It is inspiring in its wording and attractive in design. The cards come boxed, at the special price of \$1.50 (10/9 sterling) for 10, or \$3.50 (£1/5/- sterling) for 25, postpaid. Time is getting short, so *order now*.

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SAN JOSE, CALIFORNIA

*The  
Rosicrucian  
Digest  
December  
1952*





## Free Souls

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, October, 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Emperor, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



OCCASIONALLY we receive a letter from someone who says that he has decided to discontinue following any system of teachings, any book of guidance, or to belong to any organization that offers to point out the way to happiness.

These persons invariably include in their argument the thread-worn and unreasonable statement that they wish to be "free souls."

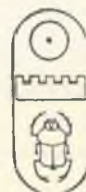
I remember that as a young man I used to listen to some of the soapbox orators who spoke at noontime and at five-thirty in the afternoon on the eastern side of Madison Square Park in New York. I think that every large park in the United States has had its era of soapbox orators. There seems to come a time in the life of most men and some women when they must allow the surging steam that has arisen within them, from a boiling theory or postulation, to escape or else they will explode. I do not wonder that some newspapers call their letter columns "The Safety Valve," for it gives an outlet to those who must express themselves publicly before something more serious happens. These soapbox orations have been safety valves for a good many.

The principal theme of these speakers seemed to be divided into two classes: those who agitated for freedom from

capitalism, and those who agitated for freedom from orthodox religions. The latter class interested me greatly. As I listened to one of these speakers thundering forth his reasons why man should free himself from the enslaving influences of religious doctrines, why he should get away from the ball and chain and belief in a God, and why he should look upon himself as the master of his whole life and the ruler of the world because this would bring him greater freedom, happiness, joy, peace, and success, I used to step out of the crowd and get closer to the speaker in order to size him up.

As I studied the ragged hat, the soiled collar, the very poor clothing, the frayed trousers, the broken-down shoes, and the unshaven face, with its cruel, restless, haunted look in the eyes, and as I saw what a truly miserable creature he was, I could not help wondering whether the freedom he advocated was worth while—if he was an example of the benefits derived from it. Most of those who were in the audience and were enslaved by the horrible things he described and were supposed to be unhappy and miserable in every way were better dressed, and looked more cheerful and far more inspiring than did the speaker.

Even the one who wanted to be free of the influence of capitalism and who proclaimed himself as having been



free of such influences for many years looked like one who had been free of everything in life, especially all its blessings, ever since he was born. I have talked to many of these seekers for soul freedom or freedom of self and I have always found them shiftless, getting nowhere and not even knowing where they were going if they wanted to start going. They reminded me of a cork that is taken out of a bottle, where it has been enslaved or limited or held within certain bounds, and suddenly cast upon the surface of a great ocean. Surely nothing could want greater freedom than that. It bobs up and down and goes hither and thither as the waves or winds push it.

If the cork has any will power at all it cannot exert it because this would be limitation of freedom. So it just floats along. For one hour it is hurriedly moving northward and then for no good reason at all, except that the winds change its course, it hurriedly moves eastward. It always looks as though it is going somewhere but you know that it is not and that it may be one year or a hundred years on the open sea pushed and battered, run over by great vessels, nibbled at by the fish, and finally washed ashore in some out-of-the-way place where it dies of loneliness, unsung and unknown. While it is in the water it is serving no useful purpose, rendering no good to anyone, fulfilling no mission and is of absolutely no value. Certainly it can constantly comfort itself with the thought that it is absolutely "free."

#### **Chains**

It is a notable fact that those who are most happy and most successful be-

long to something or someone. Association and companionship are fundamental requisites for success in life. The moment you try to separate yourself from Cosmic dictation, Cosmic attunement, spiritual inspiration, and human association you no longer remain a human being but a muddle of earth's elements developing an individual will power that is perverted.

There is no freedom that is essential to our well-being except a freedom from the censuring voice of conscience. It is far better to be chained and bolted within an iron cell of a prison than to be like the floating corks on the sea of life. Your contact with humans, even of the lowest type found in prisons, will teach you valuable lessons and help you to evolve and prepare you for another incarnation. Complete freedom from even such benefits begets nothing to the acquirements of evolution.

Associate yourself with those who have the highest ideals, with those who are struggling upward and extending a hand to those who are beneath them and who are also struggling. Become a part of the human brotherhood and do your bit to encourage all the rest in the great struggle. Attune yourself Cosmically and mundanely with all of the activities of the universe so that you can sympathize with all living beings, understand their problems, and be one with them in the development of self-mastery. But remember that self-mastery does not bring isolation and separation in its wake but association and companionship, and that he who is the greatest master among living beings is one who serves them the best, who loves them the most, and is a part of them.



### **MEETING OF EAST AND WEST**

Millikan's cosmic ray, Einstein's relativity, Theremin's music from the ether, are accepted by the East in a most positive way, because ancient Vedic and Buddhist traditions confirm them. Thus the East and West meet! Is it not beautiful, if we can greet the old conceptions of Asia from our modern scientific point of view?

—From the *Heart of Asia*, by Nicholas Roerich





### REFUGE OF A COURAGEOUS SPIRIT

Leo Jud (1482-1542), renowned Swiss reformer and mystic, lived in the above house in Zurich, Switzerland, for nineteen years. Known to his contemporaries as *Meister Leu*, he was fearless in his criticism of bigotry and superstition. Like Zwingli, another reformer of the period, he sought to bring about a reformation within the doctrines of the Church. Together they proclaimed that the congregation, not the hierarchy of the clergy, represent the Church. His orations were noted for their subtle, mystical precepts.

(Photo by AMORC)



# CAN YOU ANSWER THEM?



Do your friends and acquaintances gather around you with question upon question, when you mention the Rosicrucian teachings? Are you prepared to defend your statements with facts and experiences? Can you present the Rosicrucian viewpoint as clearly as you wish? If not, then you should read

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# THE PURPOSE OF THE ROSICRUCIAN ORDER

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Supreme Executive for the International Jurisdiction of North, Central, and South America, British Commonwealth and Empire, France, Switzerland, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

## DIRECTORY

### PRINCIPAL AMERICAN LODGES AND CHAPTERS OF THE A. M. O. R. C.

The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Lodges and Chapters will be given upon written request.

#### ARIZONA

**Phoenix:** Phoenix Chapter, 1738 W. Van Buren St., Fred A. Warren, Master, 4002 E. Indianola.  
**Tucson:** Tucson Chapter, 135 S. 6th Ave., Ralph Armbruster, Master, 2434 McFee.

#### CALIFORNIA

**Fresno:** Jacob Boehme Chapter, I.O.O.F. Bldg., 1915 Merced St., Paul T. Dodgson, Master, 161 Yosemite Ave.  
**Long Beach:** \* Abdiel Lodge, 2455 Atlantic Ave., Johan Jacobsen, Master, 5439 Harco St., Lakewood City.  
**Los Angeles:** \* Hermes Lodge, 148 N. Gramercy Pl., Tel. Gladstone 1230, Louis R. Hill, Master, 1769 1st St., Manhattan Beach.  
**Oakland:** \* Oakland Lodge, 263 12th St., Margaret C. McGowan, Master, 1308 Court St., Alameda.  
**Pasadena:** Akhnaton Chapter, 20 N. Raymond Ave., John Darhanian, Master, 11113 La Maida St., North Hollywood.  
**Sacramento:** Clement B. Le Brun Chapter, I.O.O.F. Bldg., Frank J. Pursell, Master, 4100 Hollister Ave., Carmichael.  
**San Diego:** San Diego Chapter, 4567 30th St., Carl T. Ufen, Master, 2930 McCall St.  
**San Francisco:** \* Francis Bacon Lodge, 1957 Chestnut St., Tel. West 1-4778, Margarete Peters, Master, 94 - 21st Ave., San Mateo.

#### COLORADO

**Denver:** Denver Chapter, 1470 Clarkson St., John T. Frary, Master, Rt. 4, Box V-132-A.

#### DISTRICT OF COLUMBIA

**Washington:** Thomas Jefferson Chapter, 1322 Vermont Ave., N. W. Mrs. Scioto M. Herndon, Master, Bellevue Hotel.  
Geo. Washington Carver Chapter, I.O.O.F. Hall, 9th & T Sts., N. W. Eva Patterson, Master, 4118 Lane, N. E.

#### FLORIDA

**Miami:** Miami Chapter, Biscayne Temple, 120 N. W. 15th Ave., Mildred I. Kuebler, Master, 253 N. Coconut Lane, Palm Island, Miami Beach.  
**Tampa:** Aquarian Chapter, 105½ Zack St., Newell W. Clevenger, Master, 4726 Knights Ave.

#### ILLINOIS

**Chicago:** \* Nefertiti Lodge, 2539 N. Kedzie Ave., Tel. Everglade 4-8627, Stanley J. Liput, Master, 2337 W. Walton St.

#### INDIANA

**Indianapolis:** Indianapolis Chapter, 38 N. Pennsylvania St., Rm. 302, Ida E. Dora, Master, 5703 E. Washington St., Apt. 19.  
**South Bend:** May Banks-Stacey Chapter, 519 S. St. Joseph St., Vernon Semour, Master, Bourbon.

#### MARYLAND

**Baltimore:** \* John O'Donnell Lodge, 301 W. Redwood St., Josephine Warnken, Master, 1239 Linden Ave., Arbutus 27.

#### MASSACHUSETTS

**Boston:** \* Johannes Kelpius Lodge, Hotel Brunswick, Clara A. Bromley, Master, 262 Newbury St.

#### MICHIGAN

**Detroit:** \* Thebes Lodge, 616 W. Hancock Ave., Bernice Burk, Master, 1816 David Broderick Tower.  
**Lansing:** Leonardo da Vinci Chapter, 603 S. Washington, Clare Francis Farr, Master, 617 S. Howard St.

#### MINNESOTA

**Minneapolis:** Essene Chapter, 938 22nd Ave., N.E., Louie Matson, Master, 5301 Osseo Road.

#### NEW JERSEY

**Newark:** H. Spencer Lewis Chapter, 443-445 Broad St., Sylvia E. Kingsley, Master, 784 Clinton Ave.

#### NEW YORK

**Buffalo:** Rama Chapter, 34 Elam Pl., Mahlon E. Cain, Master, 273 Lamarck Dr.  
**New York City:** \* New York City Lodge, 250 W. 57th St., Herbert Pieper, Master, 531 E. 83rd St., Booker T. Washington Chapter, 69 W. 125th St., Eugenia Louis, Master, 2008 Lexington Ave.  
**Rochester:** Rochester Chapter, Hotel Seneca, Joseph M. McDonnell, Master, 94 Atlantic Ave.

#### OHIO

**Cincinnati:** Cincinnati Chapter, 906 Main St., Rm. 204, Phillip J. Huber, Master, Mayo Circle & Kentucky Dr., Newport, Ky.  
**Cleveland:** Cleveland Chapter, Masonic Temple, 36th & Euclid Ave., Fritz W. Nieman, Master, 1256 Commonwealth Ave., Mayfield Heights.  
**Columbus:** Helios Chapter, 697 S. High St., R. C. McQuerrey, Master, 3603 Lockbourne Rd.  
**Dayton:** Elbert Hubbard Chapter, Rauh Hall, 56 E. 4th St., Sarah F. Adam, Master, 517 Negley Place.  
**Toledo:** Michael Faraday Chapter, 116½ N. Erie St., Dollie L. Hartman, Master, 1121 Michigan St.  
**Youngstown:** Youngstown Chapter, 301 E. Wood St., James Gallo, Master, 2822 Mahoning Ave.

#### OKLAHOMA

**Oklahoma City:** Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg., Anna L. Harrell, Master, 618 N. E. 13th St.

#### OREGON

**Portland:** \* Portland Rose Lodge, 2712 S. E. Salmon, Kathleen Duthie, Master, 2767 S. W. Talbot Rd.

#### PENNSYLVANIA

**Philadelphia:** \* Benjamin Franklin Lodge, 1303 W. Girard Ave., Maria Gubychuk, Master, 1718 Exton Ave., Whitehorse 10, Trenton, N. J.  
**Pittsburgh:** \* First Pennsylvania Lodge, 615 W. Diamond St., N. S. Lydia F. Wilkes, Master, 1021 Lancaster Ave.

#### RHODE ISLAND

**Providence:** Roger Williams Chapter, Sheraton-Biltmore Hotel, Evelyn Macrae, Master, 200 Center St., Rumford.

#### TEXAS

**Houston:** Houston Chapter, Unity Center, 3500 Louisiana St., J. J. Patterson, Master, Box 962.

#### WASHINGTON

**Seattle:** \* Michael Maier Lodge, Wintonia Hotel, R. Raymond Rau, Master, 2855 Alaska St.  
**Spokane:** Spokane Chapter, 501 W. First, Inland Empire Room, Dr. Robert W. McAlpine, Master, 525 E. 25th Ave.  
**Tacoma:** Tahoma Chapter, 508 6th Ave., Edward Russell, Master, 2909 S. "M" St.

#### WISCONSIN

**Milwaukee:** Karnak Chapter, 744 N. 4th St., Rm. 304, H. T. Wilde, Master, 3849 N. 21st St.

(Directory Continued on Next Page)

## LODGES and CHAPTERS throughout the World

The addresses of other Grand Lodges, or the names and addresses of their representatives, will be given upon request.

### AUSTRALIA

**Adelaide, South Australia:** Adelaide Chapter, 12 Pirie St. K. F. Mander, Master, 22 Kensington Terrace, Beulah Park.

**Brisbane, Queensland:** Brisbane Chapter, New Church Hall, John McKenna, Master, % Mrs. J. P. Lawrence, Buchanan Rd., Banyo, Sandgate Line.

**Melbourne, Victoria:** Harmony Chapter, 25 Russell St. Edith H. Mason, Master, Flat 1, 166 Power St., Hawthorne.

**Sydney, N.S.W.:** Sydney Chapter, I.O.O.F. Hall, E. A. Parkin, Master, "Sunny Corner," 1 Scales Parade, Balgowlah, N.S.W.

### BRAZIL

**Rio de Janeiro:** Rio de Janeiro Chapter, Praça da Independência 10, 2° andar. Walter Berger, Master, Rua Assembleia 104, 5° Andar, Sala 503. **Sao Paulo:** Sao Paulo Chapter, Rua Riachuelo 275, 8° Andar, Salas 815-16. Antonio Fulco, Master, Rua General Lecor, 50-Casa 5 "Trav. Particular," Ipiranga.

### BRITISH WEST AFRICA

**Yaba, Nigeria:** Yaba Chapter, 66 Akiwunmi St. T. A. Ogunbiyi, Master, Box 20, Ebute Metta.

### CANADA

**Edmonton, Alberta:** Edmonton Chapter, 10169 103rd St. Ruben Hetsler, Master, 7611-111th St. **Montreal, Que.:** Mount Royal Chapter, Victoria Hall, Westmount. Alfred Sutton, Master, 1770 Cardinal St., Ville St. Laurent.

**Toronto, Ont.:** Toronto Chapter, 137 Avenue Rd., Robertson's Reception Centre. Kenneth V. Harold, Master, 204 Bogert Ave., Lansing.

**Vancouver, B. C.:** Vancouver Lodge, 805 W. 23rd Ave. Mrs. John F. Tener, Jr., Master, 103 E. 10th Ave., Burnaby, New Westminster.

**Victoria, B. C.:** Victoria Lodge, 725 Courtney St. Alex L. Page, Master, 2340 Howard St.

**Windsor, Ont.:** Windsor Chapter, 808 Marion Ave. George H. Brook, Master, 2089 Argyle Ct., Walkerville.

**Winnipeg, Man.:** Charles Dana Dean Chapter, Royal Templar Hall, 360 Young St. Ronald Scarth, Master, 155 Lyle St., St. James.

### CHILE

**Santiago:** Tell El-Amarna Chapter, San Diego 224 (Subterraneo). Jorge Diaz Valderrama, Master, Castilla 9163.

### CUBA

**Camaguey:** Camaguey Chapter, Independencia y Raul Lamar. Agustin Aguiar Lezcano, Master, Padre Valencia 300.

**Cienfuegos:** Cienfuegos Chapter, Juan de Dios Vivanco, Master, Cristina 40.

**Havana:** Havana Chapter, Masonic Temple, "Jó-6 de la Luz Caballero." Santa Emilia 416, al'os Santos Suárez. Juan B. Salas, Master, Corrales 755.

**Santiago:** Heliopolis Chapter, "Logia Fraternidad No. 1," Calle Desiderio Fajardo (Esquina Gral. Portuondo). J. M. Subirats, Master, Hernan Cortes 20.

### DENMARK AND NORWAY

**Copenhagen:** The AMORC Grand Lodge of Denmark and Norway. Arthur Sundstrup, Gr. Master, Vester Voldgade 104.

### DOMINICAN REPUBLIC

**Trujillo:** Trujillo Chapter, Edificio Copello, Apt. 401. Emilio Guzman Guanabens, Master, Beler 16, Bajos.

### EGYPT

**Cairo:** Amenhotep Grand Lodge. Salim C. Saad, Grand Master, Box 1073.

### ENGLAND

The AMORC Grand Lodge of Great Britain. Raymond Andrea, Grand Master, 34 Bayswater Ave., Westbury Park, Bristol 6.

**Birmingham:** Birmingham Chapter, Warwick Room, Imperial Hotel. H. W. Steers, Master, 32 Ryde Park Rd., Rednal, Birmingham.

**London:** Francis Bacon Chapter, Institute of Journalists, 2-4 Tudor St. Mrs. M. E. Bateman, Master, 170-B Lavender Hill.

**Manchester:** John Dalton Chapter, St. Michaels, Spath Rd., Didsbury. J. W. R. Bryan, Master, Nether Alderley, Macclesfield, Cheshire.

### FRANCE

Mlle. Jeanne Guesdon, Sec., 56 Rue Gambetta, Villeneuve-Saint-Georges (Seine & Oise).

### GERMANY

AMORC. Muenchen 7, Schliessfach 52, Bavaria.

### HOLLAND

**Amsterdam:** De Rozekruisers Orde, Groot-Loge der Nederlanden. J. Coops, Gr. Master, Hunzestraat 141.

### INDONESIA

**Bandung, Java:** Mrs. M. C. Zeydel, Gr. Master-General, Djalan Sulandjana, nr 1.

### ITALY

**Rome:** Italian Grand Lodge of AMORC. (Direct inquiries regarding the activities of this Lodge to A. M. O. R. C., Rosicrucian Park, San Jose, California.)

### MEXICO

**Mexico, D. F.:** Quetzalcoatl Lodge, Calle de Colombia 24. Ruperto Betancourt, Master, Oriente 48-A, 5209, Col. de la Joyita.

**Monterrey, N. L.:** Monterrey Chapter, Calle Doblado 622 Norte. Faustino de la Garza, Master, J. G. Leal 839 Norte.

### NETHERLANDS WEST INDIES

**Aruba:** Aruba Chapter, 320 Bernhard St. William T. Hillman, Master, De Ruyterstraat 5, San Nicolas.

**Curacao:** Curacao Chapter, Klipstraat 27. Leo E. Ellis, Master, Cas Cora 54.

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**Auckland:** Auckland Chapter, Victoria Arcade, Rm. 317. Hubert V. C. Dacre, Master, 7 Albury Ave., Epsom.

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